

THE MONTHLY EPITOME,

For NOVEMBER 1801.

CI. *Travels in the Ottoman Empire, Egypt, and Persia*; undertaken by Order of the Government of France, during the first six Years of the Republic. By G. A. OLIVIER, Member of the National Institute, of the Society of Agriculture of the Department of the Seine, &c. &c. Illustrated by Engravings; consisting of human Figures, Animals, Plants, Maps, Plans, &c. &c. To which is prefixed, a Map of Greece, of the Archipelago, and of a Part of Asia Minor. Volumes I. and II. 4to. pp. 503. (In one Vol.) Translated from the French. 2l. 12s. 6d. Longman and Rees, Cadell and Davies.

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EXTRACTS FROM THE INTRODUCTION.

"THE islands of the Archipelago appeared to me dry, parched, and mountainous, although productive, and

situated in a happy climate. The Greeks, who inhabit them, remote from the tyrants who oppress their country, have preserved their gaiety, their activity, and their love of independence: those of Scio, protected by their privileges, show themselves the most active, the most industrious, and the most honest of all.

"The island of Crete, so wretched, so poor at this day, is interesting from its productions, from its advantageous position, from the remembrance of its ancient inhabitants, and from the Sphachiots, who, on the top of their mountains, brave the arrogance of the Turks, and mock all their efforts.

"Egypt gave me the idea of an extreme fecundity, by means of a continued labour, and a wife and intelligent distribution of the waters of the Nile. Egypt, situated between Asia and Africa, between the seas of Europe and those of India, appeared to one of the greatest men of antiquity, and to him, among us, who shows himself still greater, worthy to be the central point of commerce of all nations. The river which gives life to this burning region, as regular in its increase, as the course of the stars and the movement of the universe, is well calculated to astonish even those who know how to observe the progress of Nature, and who are familiarized to her phenomena.

"Following the example of all travellers, we did not quit Egypt without paying to the pyramids our tribute of admiration, without descending into those vast catacombs which the hand of man has not feared to profane.

"Syria, extremely diversified in its productions, in its climate, and its soil; Syria, burning on the sea-shore, temperate on the declivity of the mountains, cool on their summit, is beyond those mountains no more than a sterile, uninhabited country. The harbours of Tyre and of Sidon must recall to our mind the activity and industry of the nations which made them the emporium of an extensive commerce; and Alexandretta would, perhaps, have answered the views of the conqueror by whom it was founded, had not the most unwholesome air in the world been a constant obstacle to it. Why must that interesting region be oppressed by the Turks, partly governed by the most wicked man on

earth,

earth*, and be, besides, exposed to those dreadful scourges, earthquakes? We beheld the deplorable effects of that which was felt at Latakia during our stay in Persia.

"If the upper part of Mesopotamia is extremely fertile and temperate, the other is arid and burning. The banks of the Euphrates and of the Tigris, formerly so peopled, are almost entirely desert, or are no longer at this day frequented but by those tribes of Arab shepherds, whose manners interest us, and whose patriarchal customs and laws merit for some moments all the attention of the philosopher. We shall not confound them with those wandering hordes, not very numerous, incessantly in a state of war, and ever ready to carry off flocks and plunder travellers.

"Babylonia, whose soil is level, whose lands are deep, must have been a granary of abundance, when inhabited by a civilized, industrious, and agricultural people: it is not surprising that astronomy should have taken birth in this country, where the eternal clearness of a very pure sky was incessantly inviting man to contemplate the stars and to follow their movements. At present the excessive heat of the sun, increased by the abandonment and nakedness of almost all the lands, obliges man, in summer, to pass the day in subterraneous caves, and the night in the fields or on the roof of the houses. A wind which occasions *asphyxy*, and which we shall distinguish from the burning wind of Africa, is sometimes felt in these countries, while clouds of locusts frequently ravage the crops; and yet the stupid and resigned Mussulman never makes the smallest effort to guard against them.

"In crossing the mountains occupied by the Kurds, I shall have occasion to make known that warlike, pastoral, and agricultural people, who so greatly resemble the Medes their ancestors. To me they appeared the same, whether I observed them in countries seemingly subject to the Ottoman dominion, or saw them exposed to the troubles and agitations which desolate their neighbours.

"For upwards of sixty years a succession of ambitious men have uninterruptedly devastated Persia, in order to

govern it. The cities the most flourishing under the reign of the Sophis, present every where nothing but ruins: three fourths of the inhabitants have perished, or fled to the more tranquil and fertile regions of Indostan. A stay of several months at the court, for the accomplishment of a mission of the highest importance, furnished me with an opportunity of observing the great, of studying the common people, and of collecting interesting materials for the history of the intestine wars which have desolated that empire since the death of Nadir Shah.

"From Kermancha to Casbin, from Terehan to Ispahan, and from that city to Amadan, Persia offered to me only an elevated country, thickly covered with high mountains destitute of wood, and intersected by vast plains, the greater part uncultivated. All this space is cold in winter, but extremely hot in summer: it is, in general, very dry, and far from fertile. Productions are there obtained only by means of water, and it is by dint of labour alone that the inhabitants have succeeded in procuring springs sufficiently copious for all domestic wants, and for the irrigation of the lands.

"On our return, a terrible war, unexampled in the history of nations, permitted us not to embark in Syria; and, notwithstanding the ardent wish of revisiting our country, notwithstanding the infirmities of Bruguiere my colleague, and his well-founded aversion to travelling on horseback, we were under the necessity of returning by land to Constantinople. We repaired to Cyprus in the most dangerous season of the year. We crossed that island, the wonders of which the Greeks have justly extolled, and of which the Turks have made a place of infection and mortality. We quitted it as quickly as possible, and landed in Caramania.

"Asia Minor unites the productions of the coldest countries to those of the most temperate. Hot on the borders and in the environs of the sea, cold in the interior, elevated and adorned with wooded mountains, extensive plains, fertile and well watered, Asia Minor is, perhaps, the country on earth the most beautiful, the most diversified, and the most capable of supporting a

* "Dgezzar Pacha."

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great

great population. No country has coasts more winding, and harbours more numerous, more safe, and more spacious.

"On our arrival at Constantinople, we requested a passport from the agent of the European power which covered the sea with its ships: it was refused to us. This refusal procured us the advantage of seeing Attica, the Isthmus of Corinth, the Gulf of Lepanto, and the islands of Ithaca, Cephalonia, and Corfu; but it was, perhaps, the cause of the death of my colleague. At Ancona, Bruguère sunk under a disorder occasioned by the fatigues of a long journey, and the sudden grief of having lost a brother in the very country where we had just landed." *P. xvii.*

"Although deprived of my coadjutor for the particular publication of the articles of natural history inedited or little known, I shall not the less unremittently employ myself about them as soon as the historical part shall be in a state of greater forwardness, and a general peace shall again promote, among us, a brisker sale of works of literature." *P. xxii.*

EXTRACTS.

CONSTANTINOPLE—MEANS OF EXISTENCE OF THE INHABITANTS.

"IF we cast our eyes on the immense population of Constantinople, we shall, perhaps, be astonished to see that almost all the inhabitants of that great city derive their means of existence from the Grand Signior, from the great employments of the government, from hiring themselves as servants, or from some private industry; that a great part of the money of the empire is swallowed up in the capital by means of imposts, custom-house duties, and the right of succession which the sovereign preserves over all his agents; by the confiscations in which he indulges, by the sale of all employments, of all places and all dignities, military, administrative, judicial, and religious; by the great revenues enjoyed by the mosques and the principal officers of the crown; lastly, by the voluntary or forced presents which every man in place annually makes to those who protect him with the Porte, support and defend him, as

well as to the men of business who watch over his interest, apprise him of all the changes which happen, and of all the dangers by which he is threatened.

"Almost all the revenues of the royal treasury are consumed in Constantinople, because there it is that the national establishments are; and that, in the provinces, there neither are armies, navy, arsenals, nor fortresses kept up at the expense of the Grand Signior. The governors, pachas, mufelims or waiwodes, very far from deriving emoluments from the Porte, pour, on the contrary, annually into the treasury a sum more or less considerable, according to the extent and the nature of their government. The molhas, the cadis, distribute justice for a duty of ten per cent. and various escheats. The janizaries and other soldiers receive a very moderate daily pay, taken from the revenues of the province: they equip themselves at their own expense, and join their colours in time of war, without the Grand Signior remitting the smallest sum of money for that purpose. The officers or agas have patrimonies for life, by means of which they are bound, on the first summons, to repair to the army, and to take with them, and at their cost, a certain number of soldiers.

"All the establishments relating to the navy are at Constantinople. Ships of war are not repaired, equipped, and manned in any other port. It is there that ships are chiefly built. True it is that, at this moment, there are dock-yards at Sinope, at the head of the Gulf of Mundania, in the Dardanelles, at Mitylene, and at Rhodes, because those countries are within reach of the timber for ship-building; but the sum of money which issues from the capital, for this object, is by no means considerable, and is but a temporary remittance; besides, the pachas most frequently provide for these expenses.

"The fortresses are kept up by the pachas on whose territories they are situated; accordingly, they are almost all in bad condition: the greater part of them even are falling into ruins. The Grand Signior, in this respect, is easily deceived, because he receives annually an account of expenses by which he is imposed on: and if the suspicion of infidelity or complaints induced him to send any one to the spot

spot to verify the facts, a sum of money given by the pacha would almost always be sufficient for obtaining a favourable report; but were the latter displaced, or even were his head cut off, the successor would not, on that account, put the fortrefs into better condition; he would at first make a few unimportant repairs, and would interrupt them as soon as he had taken the means fit for ensuring his impunity.

"All the coin of Turkey, if we except Cairo, is struck at Constantinople, and yields for the moment a considerable revenue to the Grand Signior; because he has adulterated it to such a degree that it has not half of the value of that of the sultans his predecessors, and because he has caused it to be circulated for a value equal to that which it had before. Foreign coin has, indeed, greatly increased; but it is not yet at the price at which it ought to arrive, because the balance of trade is to the advantage of this empire. This is not the case with India, as I shall say in another place, where Turkey has scarcely any thing to furnish. None but old coin is received there, and that of Venice, Hungary, and Spain, is still preferred, as most pure." *Vol. i. p. 21.*

"The richest private individuals of the empire do not come hither to spend their income in effeminacy and idleness, or dissipate their fortunes in the hazards of play, in the pleasures of love, or in the luxury of the table. The agas or lords remain on their estates, in order to preserve them, defend them, and make the most of them. The pachas cannot quit their government without an order of the sovereign. The molhas and the cadis exercise justice in the towns whither they have received orders to repair: both the one and the other come to intrigue at Constantinople only when they are displaced.

"Most frequently they avoid even the too severe looks of the government: they have established agents, men of business who intrigue for them, who exculpate them with money, who level difficulties with money, and who procure them advancement with money. Here all dignities are sold to the highest bidder; all employments are put up to auction; no lucrative place is obtained without a present more or less considerable.

"There is a class of men who have

no other profession than that of lending, at an exorbitant interest, to the ambitious who could not obtain places without this means; to the extortioners who wish to cause their crimes to be forgotten and to maintain themselves in their places, to those whom a powerful enemy would wish to destroy, and to those, in short, who want, by a great and speedy sacrifice, to redeem their head threatened by the sword of the law or by the will of the Sultan."—*Vol. i. p. 25.*

CEREMONIES OF THE HOWLING DERVISES.

"THE ceremony began by some prayers, during which all the friars gave each other the kiss of peace or fraternity. The novices, or those who appeared to us of an inferior rank, simply kissed the hand of the superior and of the chiefs of the order, with the greatest respect. The latter were placed towards the wall, on a line a little curved; behind them were suspended various iron instruments, fit for piercing the different parts of the body, and taking hold of burning coals, in order to put them into the mouth or on the tongue; some were intended to be made red hot in the fire, and to be afterwards applied, as we were told, to different parts of the body. Facing these chiefs, towards the middle of the hall, the dervises were placed, on a curved line, in a humble posture, kneeling, sitting on their heels, according to the oriental custom. After a few minutes spent in prayer, to these last was given a great tabour, in the inside of which were one, two, or three strings, similar to our thick violin or bass strings. One alone of these tabours had five or six little copper wires. In front of these musicians was placed a brasier, for the purpose of heating the instruments from time to time, and giving to the skin the suitable tension. The superior beat time, and regulated the movement of the instruments with cymbals; two others struck on two little kettle-drums. This music accompanied canticles in honour of Mahomet, which all the friars sang in unison.

"During this monotonous and tiresome concert, we were from time to time electrified by the sight of the friar who came and presented himself to the superior, as if struck by the omnipotence of the Divinity: he fell by de-
grees

grees into convulsions: his body then grew stiff, and appeared in the state of one dead. He sunk into the arms of the friars in waiting, who tried to restore him to life by touching his face, his dress, and principally his arms and thighs. With some, this was a simple ecstasy: the return to life was effected in a slow and gradual manner; with others, the state of death appeared complete. The friars in waiting extended them on the floor, and made the greatest efforts to restore them to life. Independently of touching them repeatedly, they spoke to them several times in their ear; and, when all common means were exhausted, the chief approached in order to exercise his omnipotence. He spread his hand over the face of the dead person, who suddenly came to himself, and got up with the greatest nimbleness, assisted by a dervise in waiting. This sight, presented all the time that the ceremony lasted, became more frequent towards the end, during the howlings of these fanatics.

"For half an hour the music had fatigued our ears, and the convulsionaries had afflicted our hearts, when two men, naked to the waist, came to occupy the scene for seven or eight minutes. They were each armed with two irons, upwards of a foot long, pointed at one of the extremities, and terminated at the other by a wooden ball covered all round with little chains, the last link of which was in the form of a very sharp nail. These men made different movements backward and forward with force and celerity, and appeared to thrust the points of these two irons into their belly; but they took care every time to put their thumb on the points. However, the quickness of the motions, directed sometimes on one side, and sometimes on the other, the noise and the play of the little chains—every thing prevented their cunning from being distinctly perceived. These two men at length pretended to thrust the instruments into their ears, their forehead, and their eyes; but then their precaution appeared greater, their motion was not so quick, and a dervise suddenly wrapped them up in a cloak; he laid them on the floor, where they remained for some minutes like dead persons. They then got up again, at the same time rubbing their face and body with their hands,

and they appeared as if resuscitated and cured of their wounds. They went and resumed their place and their labour.

"We were told that sometimes the ceremony is more diversified, that these fanatics put burning coals into their mouth, and that they apply their tongue to hot iron: we easily believed it, on seeing suspended against the wall the instruments fit for executing similar fooleries.

"When this music ceased, almost all the dervises placed themselves in a circle, and pronounced the word *Allah* (God), at the same time following the tone at first slow, then quick, which was given by two of them, who had placed themselves in the middle, and who were, during this time, singing canticles in honour of Mahomet and his descendants. The former shook their heads, sometimes forward, sometimes sideways or circularly, with more or less rapidity, according to the song. At other times they tossed about their body, sometimes to the right, sometimes to the left, and sometimes backward and forward, till they had exhausted themselves with fatigue, and were quite bathed with sweat. They took breath for a moment, and then began again, constantly pronouncing the word *Allah*, or only venting a cry similar to that of *beb* or *bei*, which appeared to issue from the bottom of the stomach. The short intervals which occurred between these howlings, were filled by the singing of the two friars, who, as we have said, were seated in the middle of these howlers. We remarked that there was among the chiefs more reserve, more calmness, less disposition to fanaticism; those among them who from time to time mixed with the howlers, spared their lungs, and did not fatigue their body."

Vol. i. p. 52.

CUSTOM OF THE ORIENTALS.

"THE Orientals, more simple than ourselves in their household furniture, are not acquainted with the luxury of beds. They have in their house a certain number of very light mattresses, of wool or cotton, which they spread on the floor or on the sofas at bed-time, and on which they pass the night. The women take off their trinkets, and lay aside their finery; the men strip

strip themselves of their habit of ceremony, change their turban, and lie down in their clothes, as well as the women. They cover themselves with quilted coverlids, to which the rich add a cotton sheet, which they commonly do not change till it is very dirty, or almost worn out.

"The next morning these mattresses and coverlids are taken away; they are shut up in closets; and the bedchamber again becomes the drawing-room and eating parlour. Among the poor Greeks, Armenians, and Jews, the whole family almost always sleep in the same room; but, among the Muffulmans, the apartment of the men is always separate from that of the women.

"As the use of chairs and tables is equally unknown to the Orientals, sofas are the principal and almost the only articles of furniture of their apartments: these are generally put on three sides of the room, on that of the windows and on two of the other sides: they are immediately placed on the floor, or raised a few inches, half a foot and even a foot, by means of a little eminence formed of some planks. They are covered with beautiful printed calicoes, stuffs of silk, velvet, or cloth, and ornamented with cotton, silk, silver, or gold fringe. There are large cushions for the back, throughout the length of the sofa, trimmed with fringe and covered with the same stuffs. Carpets and mats are placed in the middle of the room. There remains a part of the floor, opposite to the entrance-door, which is lower by five or six inches, and which serves as a passage for going to the lateral chambers.

"The sofa serves as a seat during the day, and as a bed during the night: there it is that the Orientals pass the day, squatted, with their legs crossed, and that, at night, they place their mattresses for sleeping. Frequently, in order not to wear the sofa too much, they remain on the carpet or on the mat, and, at night, for want of other mattresses, they sleep on the sofa, after having taken off the cover by which it is ornamented.

"It may be conceived that this manner of living on the floor, on carpets or mats which cannot be swept, and which are neglected to be beaten or shaken, in wooden houses, in a hot climate, among a people who are

scarcely acquainted with the use of linen, who keep on their garments during the night, and do not take them off in general till they are worn out, fleas, bugs, and all the vermin which adhere to the dirty and negligent man, must be extremely numerous; this too was what made us suffer most in the course of our travels, because it was impossible for us to secure ourselves against those insects when we were obliged to lie down in a place which was infested by them.

"It was not enough for the fleas and bugs to prevent us from sleeping; we were, besides, lighted by a lamp which was burning before the image of the Virgin, as is the practice night and day in all the Greek houses of the Levant. We durst not extinguish it: we should have afflicted too much the worthy priest at whose house we had stopped, and who had received us with the greatest politeness." *Vol. i. p. 64.*

USE OF THE TANDOOR AND OF PELISSES—FIRES.

"IF we except the palaces of the ambassadors and a few merchants' houses, the inhabitants of Constantinople have no chimnies in the apartments which they occupy: they warm themselves by means of a brasier in copper or baked earth, called *mangal*, which they place within reach of their sofas: but in the houses of some Muffulmans, and in almost all those of the Greeks and Armenians, this brasier is placed under a round or square table, covered with several carpets, one of which, wadded and quilted, in printed calico, hangs down to the floor in every direction, and retains the heat under the table: in this case a little charcoal is put into the brasier, and it is covered with ashes, in order to temper the heat. A stuffed bench, placed all round, allows several persons to sit down, to stretch out their legs towards the mangal, and to receive the heat up to their middle. This table, called *tandour*, appears to have a Greek origin, if we consider that its use is more common among the Greeks than among the Turks, and that it is no longer to be found in the interior of Asia Minor, where the colds are more sharp and more piercing than at Constantinople.

"Whenever it is a little cold, the women seldom quit their *tandour*, there it is that they pass their day, that they

work,

work, that they receive their female friends, that they cause their meals to be served up. In the evening, it is on the tandour that they play at cards *, at chess, or at draughts. It is round the tandour that they assemble to carry on conversation, communicate the news to each other, listen to some tragical story, some tale of a ghost, or the prowess of some pacha in rebellion against the Porte.

"The Europeans willingly habituate themselves to this custom, because it brings the two sexes together, and because the strict eye of a mother, or the jealous looks of a husband, cannot remark the signs of intelligence nor prevent the expressive touches which the tandour favours. If ever the use of chimnies could be introduced at Constantinople, we are persuaded that the Greek women would oppose it with all their might; and certainly they would find in their persuasive eloquence, good reasons in favour of the gentle, moderate, and more economical heat in the tandour.

"In a city where the houses are of wood and ill built, where the windows are numerous and badly shut, where the wind and exterior air come into every room, not only through the doors and windows, but through the walls and partitions, neither the mangal nor the tandour could sufficiently secure the inhabitants from the cold: they require to be warmly clothed: Russia and Poland afforded them the warmest clothing that man can wear, and the custom of furs was adopted by the inhabitants of the capital, whence it spread in a moment over the most distant provinces. The pelisse is become every where the aliment of luxury, the indication of opulence, the reward of services, a pressing want to all. In countries where the cold is never felt, as in Egypt and Arabia, as well as in the most northern cities of Turkey, such as Constantinople, Adrianople, and Belgrade, this custom is general, not only among rich persons and those who enjoy a moderate fortune, but likewise among the indigent.

"The rich man wears at the same time two or three furs during the winter; he changes them in all seasons, and, during the summer, he is still seen

dressed in the serge of Angora, lined with *petit gris*, or gray squirrel skin. If the inhabitant of the country-places cannot procure a fine and foreign skin, he at least uses those which fall in his way: the hare, the jackal, the lamb, the sheep, all are acceptable to him; he secures himself from the cold, and he imitates the inhabitants of the cities.

"The women have likewise furs of all seasons: the black fox, the sable for winter, the gray squirrel for autumn and spring, the ermine for summer: the greater part have in their closets ten or twelve furred gowns, the dearest of which sometimes exceeds fifteen or twenty thousand livres.

"It is not surprising that fires should be frequent in Constantinople, when there is continually fire, during the winter, on wood-floors, within reach of sofas, mats, and carpets. The smallest negligence, children playing, or a few sparks to which no attention has been paid, frequently set on fire those combustible substances; and should a person then happen to be asleep or absent from his house, the fire communicates by degrees from the furniture to the floor; if it be long before it is perceived, it soon breaks out with violence, spreads with rapidity, gains the neighbouring houses, and sometimes even consumes a considerable portion of the city. From the palace of the ambassador and from the elevated places of Pera, we were, more than once, witnesses of the violence of fire, of the quickness with which it spread, and of the terrible effect which it produced.

"This sight, beautiful and awful as it is, strikes with horror the man of feeling who wishes to contemplate it, because it presents the image of unfortunate beings, who, in those frightful moments, are struggling with death; of those who, seized with terror, are endeavouring to escape with their valuable effects; of those, in short, who are striving, in the midst of the flames, to carry off children or old men that are dear to them.

"When a fire breaks out, whether by day or by night, all the inhabitants of the city are soon warned to have an eye to their own safety, or to give assistance to the unfortunate persons con-

* "Cards are known only to the Greeks and Armenians who frequent the Europeans."

cerning whom they take an interest. The guard of every quarter parades the streets, trailing on the pavement sticks shod with iron, and crying from time to time in a melancholy and mournful voice: '*There's a fire!*'—Two enormous drums, placed the one on a lofty tower about the middle of Constantinople, and the other on that of Galata, likewise apprize the inhabitants of a fire having broken out. In these circumstances, it is the duty of the commander of the janizaries to run immediately with a numerous guard to the place where the fire has been discovered: the Grand Visir must also repair thither in person, and if the fire be not extinguished immediately, the Sultan never fails to come, and to cause money to be distributed in order to excite the pumpers, the porters, the guard, and the passengers, to work with ardour. But when the fire has made some progress, and especially when it is rendered more active by the wind, no hope can be entertained of extinguishing it but by endeavouring to circumscribe it: in order to effect this, the nearest houses which are still untouched are demolished as quickly as possible: the materials are removed before the fire has reached them, and those which cannot be taken away are laid under water.

"The damages occasioned by fire are soon repaired: a few days after the conflagration, are seen on all sides houses rising similar to those which the fire has consumed: the imperfections presented by narrow streets, ill laid out, are exactly preserved; nor is any change made in the order and distribution of the apartments. The Mussulman comes thither to resume, if he can, his former occupations, and live there, as before, without regret and without foresight." *Vol. i. p. 149.*

(To be concluded in our next.)

CII. Storch's Picture of Petersburg. (Concluded from p. 550.)

FOREIGNERS AT PETERSBURG.— CHARACTERISTIC FEATURES OF THE GERMANS.

"THE foreigners living in St. Petersburg compose about a seventh part of the whole population. It is very possible that the same proportion

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may likewise hold good in other capitals, but surely it is no where so striking as here. This is partly because by far the greater portion of the foreigners belong to the politer classes, and therefore in them are very conspicuous; partly too because no where are so many languages in use, and because the foreigners speak their own among themselves and with the Russians. The foreigners settled at London, Paris, Rome, &c. being only of the lower orders of people, absolutely cannot subsist without knowing the language of the country, and accommodating themselves to the prevailing manners and customs. Hence it arises, that their number, even where it is very great, is not only not striking, but remains entirely unobserved. Here the case is exactly the reverse. A German, for example, who arrives here as a foreigner, can live at a German hotel, supply himself with necessaries from German tradesmen, hire German servants, read German newspapers and other periodical publications, frequent German churches, send his children to German schools, contract German acquaintances of all ranks and conditions up to the very throne, and partake in all the enjoyments of society, without understanding the language of the country. He may all his life long carry on business or exercise his profession, keep house, nay, even hold public offices and be employed in the weighty affairs of government, without speaking any other than his mother tongue. All this is so unexampled, that it forms a peculiar feature in the general characteristic of Petersburg." *P. 560.*

"Among the foreigners, the Germans are the most observable, not less from their great numbers, which would do honour to the population of a considerable town, than by the connexion in which they live with the Russians, and the influence they have upon them. Here are Germans of all classes, and in each of them, the mercantile excepted, they far exceed the other foreigners. As they are more attached to the nation than the latter, and acquire the language frequently in great perfection, they, of all the established foreign inhabitants, have the greatest pretensions to civil offices and military stations. In fact, there is scarcely a single department of importance in which there are not Germans filling some

some very considerable and honourable posts: a proof of their utility, which is the less ambiguous, as they have likewise here the ill hap, which pursues the Germans through almost all the European countries—that of not enjoying any national respect. Whether it be from the want of a splendid outside, or from a trifling propensity to formality and pedantry, or from any other cause, it is singular enough, that the German, in spite of his acknowledged good qualities, is, in all parts of Europe, in Paris as well as in London, in Rome as well as in Petersburg, not only as a German held in no particular respect, unless he has been able to extort it by personal consideration and merit, but even is an object of slight ridicule to the great body of the public. This, naturally with some exceptions, is also the case here; and the Russian term *Niemetz* perfectly corresponds to the English appellation German and the French *Allemand*.

“The principal causes of this phenomenon, so offensive to our national honour, seem *here* to be the following. But few of the Germans that come hither are in such circumstances as either not to need an address to the purses of the public in some usual or unusual way, or immediately to make application for being engaged as tutor, a trade, which on a variety of accounts is here looked upon with particular disdain. The newspapers are filled with the advertisements of such people as are here upon their good behaviour, or perhaps have been driven to Petersburg by misfortunes of various kinds, as the last harbour of adventurers. There are often found among them persons of talents and cultivation, and they scarcely ever fail by assiduity of getting into a comfortable situation; but, as the daily new-comers revive the forgotten image of their former condition, and the residence being almost the only channel of communication by which these foreign settlers overflow all Russia, it is natural that the Germans should here be held in less account than in any other parts of the empire.

“I pass over several other causes in order just to touch upon the last and most efficient, the *want of self-consequence and national pride*. Of these two qualities, by which all, even the wretchedest tribes on the face of the

earth, are distinguished, the Germans alone seem totally destitute. No other people assimilate so readily and easily with foreign manners, no other people so soon forget their native country as the Germans. The Englishman lives at Naples, Lisbon, and Petersburg, as an Englishman; he considers his temporary sojourn, even though it were a paradise, only as a place of exile, and profits by the smiles of fortune there to enable him to return with the first opportunity to his beloved country. The Germans, in foreign parts, particularly if they meet with success, in a few years forget even the recollection of their natal soil, whatever their poets may sing and say. I have known persons who had come hither from the finest and happiest districts of Germany at the age of discretion, and have heard me speak with rapture of the advantages of their country, without once expressing a desire to return to it. Several substantial and independent Germans, whom I interrogated on the subject, gave me to understand, with the coldest insensibility, that they felt perfectly at their ease wherever—roast-meat and punch were to be had. But with extremely few of them can this sentiment spring from gratitude towards the country to which they are indebted for their affluence; as such remarkably fine feelings fall not to the portion of the great bulk of mankind.

“There being no predominant feature at St. Petersburg, no national turn of mind, the Germans are naturally here far less Russians, than they are Frenchmen at Paris or Englishmen at London; yet they assimilate with the Russians more than any other foreigners residing here. The German lady of fashion talks Russian preferably to German; there are Germans who are ashamed of that appellation, as dreading to be reckoned among a people against whom a prejudice obtains.”—*P.* 563.

SIGNAL INSTANCE OF GERMAN HONESTY.

“IN the little town of Oranienbaum lives a woman, bordering on ninety, by name Christophorevna, a native of Holstein. A little cottage is her sole possession, and the visits of a few ship-masters coming over from Cronstadt to go to Petersburg by land, when the wind

wind does not serve for sailing up, her only livelihood.

"Several Dutch skippers having one evening supped at her house, on their departure she found a sealed bag of money under the table. Her surprise at this unexpected discovery was naturally very great; some one of the company just gone must certainly have forgotten it: but they were failed over to Cronstadt and perhaps at sea, the wind being fair, and therefore no hope of the guests returning. The good woman put up the bag in her cupboard, to keep it till called for. However, nobody called for it. Full seven years did she carefully keep this deposit, often tempted by opportunities, still oftener pressed by want, to employ this gift of chance. Her honesty, however, overcame every allurements of opportunity and every command of want. Seven years had elapsed when some shipmasters again stopped at her house, to take what refreshment they could find. Three of them were Englishmen, the fourth a Dutchman. Conversing of various matters, one of the former asked the Dutchman whether he had ever before been at Oranienbaum.—'Yes, sure I have,' returned he; 'I know the cursed place but too well: my being here once cost me seven hundred rubles.'—'How so?'—'Why, in one of these wretched hovels here I once got rather tipsy, and left behind me a bag of rubles.'—'Was the bag sealed?' asked old Christophorevna, who was sitting in one corner of the room, and had been roused to attention by what she had heard.—'Yes, yes, it was sealed, and with this very seal here at my watch-chain.' The woman looked at the seal, and knew it directly. 'Well, then,' said she, 'by that you may be able to recover what you lost.'—'Recover it, mother! no; I am rather too old to expect that.'—'The world is not quite so honest as that comes to. Besides, consider it is now seven years since.—I wish I had not mentioned it; it always makes me melancholy. Let us have no more of it. Give me another tumbler of punch, mother.'

"While the four gentlemen were engaged in drowning the remembrance of the doleful accident in punch, the good woman had slipped out, and was now waddling in with her bag.—'See here, perhaps you may be con-

vinced that honesty is not so rare as you imagined,' said she, putting the bag upon the table.

"The guests were dumb with astonishment; and, on recollecting themselves, the reader may represent to himself their several expressions of commendation and gratitude. The four captains were all rather stricken in years, and had navigated the seas from Japan to Newfoundland, and from the Cape of Good Hope to Archangel; had had dealings with black and brown faces, with woolly-haired and powdered heads—therefore that their amazement was so great, is certainly no panegyric on our times.

"Never were such strong emotions excited in any human mind, as in that of the Dutchman. From the firmest persuasion of his loss to the completest certainty of its recovery—the transition was too sudden and too great not to set every fibre of his phlegmatic body in vibration. One look at the honest woman to whom he was indebted for this transport of joy, brought him to himself. A sudden impulse of magnanimity overpowered him, to which all other sensations reverently gave way. He seized the bag, tore open the seal, took—one ruble out, and laid it on the table, with a civil thanksgiving for the trouble his hostess had had.

"If the astonishment of the other three was great before, it was now effaced by a greater. They stood looking at one another for a minute, as silent as the grave.

"'Dammee,' at last exclaimed one of the Englishmen, striking his fist upon the table; 'that bag there, my lad, you shall not carry off so. Devil fetch me, but the old woman shall have it!'—His two countrymen, who had been mute till now, added their hearty concurrence to his proposal. The Dutchman turned pale, but endeavoured to console himself by the reiterated protestations of Christophorevna that she required nothing at all, that she thought he had done no more than her duty, and insisted that the Dutchman should even take back his ruble. However, the Britons could not so easily be brought to strike sail. The conversation grew warm; the oaths followed rapidly on each other, and the fists of the Englishmen were doubling spontaneously, and attitudes forming for putting an end to the dispute

via facti: during all which the Dutchman was striving to get the corpus delicti into his custody.

"After long debate, conducted with various degrees of heat, perceiving no possibility of success against the sturdy arguments likely to be advanced, the skipper agreed to part with fifty rubles. The Englishmen insisted on a hundred. This proposal seemed to the Dutchman so unreasonable, that he declared he would sooner encounter the whole weight of their fists than comply with it.

"'Avast, my lads!' cried the captain who had made the first attack upon the Dutchman's generosity; 'I have somewhat to say. The bag does not belong to us: that is true; but a Briton will never stand by, and not see justice done: and, by Heaven, the woman here has acted nobly, and ought to be rewarded. Give me hold of the bag. I will count out the hundred rubles.'

"No sooner said than done. The Dutchman, thunderstruck at this summary way of proceeding, had not time to recover himself before the hundred rubles were fairly counted upon the table.

"This brought on a truce. Where humanity, gratitude, generosity, and English fists had made the attack in vain, there conquered—national pride. The Dutchman insisted upon it, that the Britons should let him treat them; and in perfect stoical resignation parted with a hundred of his beloved, long-lamented, and lately recovered rubles." *P.* 568.

GENEROSITY OF THE PETERSBURGHERS—VERSATILITY OF CHARACTER.

"THOUGH the thirst of lucre is so predominant, few misers are seen here. No vice is more rare than avarice. The manner of living is a sufficient proof of this, which absolutely admits of no parsimony, much less of avarice. Nothing therefore is more ridiculous to the Peterburghers than the particular instance of this folly, which one or other individual may happen to exhibit. Ordinary traits of this kind, which in other places excite no sensation at all, here raise general astonishment; and if the good-natured humour of the Peterburghers ever takes a farcastic turn, it is on such occasions.—

One consequence of this temper is the disposition to liberality, which deserves to be mentioned as a very general feature in their character. This disposition is eminently peculiar to the Russians, among whom it is also nourished by the maxims of religion, by education, and example. Of its universality even the most inattentive observer can bear witness. A common Russian seldom passes a beggar in the streets, without, though unsolicited, putting his hand in his pocket. People in good circumstances make it a rule to bestow, at stated times, money, clothes, and victuals on the poor, and particularly on prisoners: the provisions that are weekly, and especially on certain holidays, sent to the prisons, often amount in quantity to more than sufficient for their immediate necessities. It may be affirmed, that in but few capitals it is so easy to make collections and raise contributions for beneficent purposes: uncommon instances of this nature have been already frequently noticed in this book.—Strangers coming hither without a sufficient stock of money, persons in want of the means for setting on foot useful undertakings, or for devoting their abilities to certain beneficial purposes, always find among their set of acquaintance, however small, some persons who interest themselves in their behalf, and frequently supply their wants in a way that far exceeds their expectations. Similar cases, of which I myself have been an eye-witness, would sufficiently confirm what is here advanced, were it possible to quote them without bringing both the giver and the receiver into an unwelcome publicity.

"To these in part highly amiable qualities, the Peterburghers unite, on many occasions, a very apparent levity, and an inconsistency that threatens their best plans and enterprises with a total defeat, when once they have lost their novelty.—The residence being the central point of all political connexions, the emporium of trade and commerce; every man finds here the sphere of his activity, the aim of his exertions: accordingly no where in the empire is it easier to make a fortune than here. The frequent experiences of this, banish all cares for the future, all solicitude about possible, if not probable disasters. Most people live just for the moment, and leave their good genius to take care

care of the rest. Persons of very dependent means or with large families, are quite at their ease if they can but satisfy the demands of the day. Numbers when in embarrassments have recourse to critical and extraordinary methods; but, loaded with debts and persecuted by creditors, they bring into company a bright countenance and a cheerful humour. Some sudden turn of fortune, on which indeed they had no reason to rely, but which here, like a true *deus ex machina* unties so many fatal knots, saves them from ruin, and they retain the same temper of mind on all occasions, without suffering themselves to be disturbed in their comforts by either adverse or favourable occurrences. Children occasion no concern or anxiety to people of this sort. The great public institutions relieve them from the expenses of education; and young persons, at first entering the world, begin their course of life, in which, even without support, they know how to help themselves forward. That this way of thinking is common only with one part of the community, and admits of great exceptions among certain classes, probably it may not be necessary to mention. More general and characteristic is the inconsistency of the people here. No where shall we perceive so many enterprises begun with enthusiasm and then suddenly abandoned, as in this place. Edifices, gardens, collections of rarities, libraries, all bear the marks of this inconsistency. The violent zeal with which they sometimes interest themselves in behalf of an amiable stranger, or an ingenious artist, or a patriotic project, subsides into coldness as soon as the object of it has lost the charm of novelty. Even the places of public entertainment, let them be as elegant and delightful as they may, have no better destiny to look for. No where does a man change his habitation with so much facility as here; there are people who choose their place of abode every year in a different quarter of the town. Almost all agreements for the hire of houses are made only for a month; and even the domestics adopt this practice, that they may change their places as often as possible. With this inconsistency, which likewise extends to manners, customs, and fashions, the attachment of the common Russians to their national mode of liv-

ing, forms a very curious contrast. But this contrast will not much longer subsist." P. 587.

CIII. *Strutt's Sports and Pastimes of the People of England.* (Continued from p. 544.)

ANIMALS TUTORED BY THE JUGGLERS—TRICKS PERFORMED BY HORSES AND BIRDS.

"THE people of Sybaris, a city in Calabria, are proverbial on account of their effeminacy; and it is said that they taught their horses to dance to the music of the pipe; for which reason, their enemies the Crotonians, at a time when they were at war with them, brought a great number of pipers into the field, and, at the commencement of the battle, they played upon their pipes; the Sybarian horses, hearing the sound of the music, began to dance; and their riders, unable to manage them as they ought to have done, were thrown into confusion, and defeated with prodigious slaughter. This circumstance is mentioned by Aristotle; and, if not strictly true, proves, at least, that the teaching of animals to exceed the bounds of action prescribed by nature was not unknown to the ancients.

"We are told that, in the thirteenth century, a horse was exhibited by the jugglers, which danced upon a rope; and oxen were rendered so docile as to ride upon horses, holding trumpets to their mouths as though they were sounding them. If we refer to the twenty-fourth plate, we shall find the representation of several surprising tricks performed by horses, far exceeding those displayed in the present day. At the top is depicted the cruel diversion of baiting a horse with dogs; immediately under it is a horse dancing upon his hinder feet to the music of the pipe and tabour; and opposite to him another horse, rearing up and attacking the juggler, who opposes him with a small shield and a cudgel. These mock combats, to which the animals were properly trained, were constantly regulated by some kind of musical instrument. The two performances delineated at the bottom of the plate are more astonishing than those above them: in one instance, the horse

horse is standing upon his hinder feet, and beating with his fore feet upon a kind of tabour or drum, held by his master; in the other, he is exhibiting a similar trick with his hinder feet, and supports himself upon his fore feet. The original drawings, copied on this plate, are all of them upwards of four hundred and fifty years old; and at the time in which they were made, the jocolators were in full possession of the public favour.

"Horses are animals exceedingly susceptible of instruction, and their performances have been extended so far as to bear the appearance of rational discernment. I have before me a show-bill, published in the reign of Queen Anne, which is thus prefaced: 'To be seen at the Ship upon Great Tower Hill, the *finest taught horse* in the *world*.' The abilities of the animal are specified as follows: 'He fetches and carries like a spaniel dog. If you hide a glove, a handkerchief, a door-key, a pewter basin, or so small a thing as a silver twopence, he will seek about the room till he has found it, and then he will bring it to his master. He will also tell the number of spots on a card, and leap through a hoop; with variety of other curious performances.' And we may, I trust, give full credit to the statement of this advertisement; for, a horse equally scientific is to be seen in the present day at Aftley's Amphitheatre: this animal is so small, that he and his keeper frequently parade the streets in a hackney-coach."

P. 184.

"The jocolators did not confine themselves to the tutoring of quadrupeds, but extended their practice to birds also; and a curious specimen of their art appears on the twenty-third plate, where a cock is represented dancing on stilts to the music of a pipe and tabour. In the present day, this may probably be considered as a mere effort of the illuminator's fancy, and admit of a doubt whether such a trick was ever displayed in reality: but many are yet living who were witnesses to an exhibition far more surprising, shown at Breslaw's, a celebrated juggler, who performed at London somewhat more than twenty years ago. A number of little birds, to the amount I believe of twelve or fourteen, being taken from different cages, were placed upon a table in the presence of the spectators; and there they formed

themselves into ranks like a company of soldiers; small cones of paper bearing some resemblance to grenadiers' caps were put upon their heads, and diminutive imitations of muskets made with wood secured under their left wings. Thus equipped, they marched to and fro several times; when a single bird was brought forward, supposed to be a *desferter*, and set between six of the musketeers, three in a row; who conducted him from the top to the bottom of the table, on the middle of which a small brass cannon, charged with a little gunpowder, had been previously placed; and the *desferter* was situated in the front part of the cannon; his guards then divided, three retiring on one side, and three on the other, and he was left standing by himself. Another bird was immediately produced; and a lighted match being put into one of his claws, he hopped boldly on the other to the tail of the cannon, and applying the match to the priming, discharged the piece without the least appearance of fear or agitation. The moment the explosion took place, the *desferter* fell down, and lay, apparently motionless, like a dead bird; but, at the command of his tutor, he rose again; and, the cages being brought, the feathered soldiers were stripped of their ornaments, and returned into them in perfect order."

P. 187.

IMITATIONS OF ANIMALS.

"IN the reign of Queen Anne, a man, whose name was Clench, a native of Barnet, made his appearance at London: I have his advertisement before me; which states that he 'imitated the *horses*, the *huntsmen*, and a *pack of hounds*, a *sham doctor*, an old *woman*, a *drunken man*, the *bells*, the *flute*, the *double curtell*, and the *organ* with *three voices*, by his own *natural voice*, to the greatest perfection.' He then professes himself to 'be the only man that ever could attain to so great an art.' He had, however, a rival, who is noted in one of the papers of the Spectator, and called the *whistling man*. His excellency consisted in counterfeiting the notes of all kinds of singing birds. The same performance was exhibited in great perfection by the bird-tutor associated with Breslaw the juggler. This man assumed the name of Rossignol, and, after he had quitted

quitted Bresslaw, appeared on the stage at Covent Garden Theatre; where, in addition to his imitation of the birds, he executed a concerto on a fiddle without strings; that is, he made the notes in a wonderful manner with his voice, and represented the bowing by drawing a small truncheon backwards and forwards over a stringless violin. His performance was received with great applause; and the success he met with produced many competitors, but none of them equalled him: it was, however, discovered, that the sounds were produced by an instrument, contrived for the purpose, concealed in the mouth; and then the trick lost all its reputation. Six years ago, I heard a poor rustic, a native of St. Alban's, imitate with great exactness, the whole assemblage of animals belonging to a farm-yard; but especially he excelled in counterfeiting the grunting of swine, the squeaking of pigs, and the quarrelling of two dogs." *P. 191.*

BULL AND BEAR BAITING

"IS not encouraged by persons of rank and opulence in the present day; and when practised, which rarely happens, it is attended only by the lowest and most despicable part of the people; which plainly indicates a general refinement of manners and prevalence of humanity among the moderns; on the contrary, this barbarous pastime was highly relished by the nobility in former ages, and countenanced by persons of the most exalted rank, without exception even of the fair sex. When Queen Mary visited her sister the Princess Elizabeth during her confinement at Hatfield House, the next morning, after mass, a grand exhibition of bear-baiting was made for their amusement, with which, it is said, 'their Highnesses were right well content.' The same princess, soon after her accession to the throne, gave a splendid dinner to the French ambassadors, who afterwards were entertained with the baiting of bulls and bears, and the Queen herself stood with the ambassadors looking on the pastime till six at night. The day following, the same ambassadors went by water to Paris Garden, where they saw another baiting of bulls and of bears; and again, twenty-seven years posterior, Queen Elizabeth received the Danish ambassador at Green-

wich, who was treated with the sight of a bear and bull baiting, 'tempered,' says Holinhead, 'with other merry disports;' and, for the diversion of the populace, there was a horse with an ape upon his back; which highly pleased them, so that they expressed 'their inward-conceived joy and delight with shrill shouts and variety of gestures.'" *P. 193.*

EXTRAORDINARY TRIALS OF STRENGTH.

"I SHALL conclude this chapter with the two following instances of bodily power, recorded by our historians. The first is of Courcy Earl of Ulster; who, in the presence of John King of England and Philip of France, cut through a helmet of steel with one blow of his sword, and struck the weapon so deeply into the post upon which the helmet was placed, that no one but himself was able to draw it out again. The second is mentioned by Froissart; who tells us that, one Christmas day, the Earl of Foix, according to his usual custom, 'held a great feast; and, after dyner, he departed out of the hall, and went up into a galary, of twenty-four stayres of heght. It being exceedingly cold, the Erle complained that the fire was not large enough; when a person named Ervalton, of Spayne, went down the stayres, and beneth in the court he saw a great meny of asses laden with woode to serve the house; than he went, and tooke one of the greatest asses, with all the woode, and layde hym on hys backe, and went up al the stayres into the galary; and dyd caste downe the asse, with al the woode, into the chimney, and the asse's fete upward: whereof the Erle of Foix had greate joye; and so hadde all thy that wer ther, and had mervel of his strength.'" *P. 198.*

BULL-RUNNING

"IS a barbarous diversion, somewhat different from bull-baiting, and much less known: I do not recollect that it was regularly practised in any part of the kingdom, excepting at Stamford in Lincolnshire, and at Tutbury in Staffordshire. The traditional origin of the bull-running at Stamford, and the manner in which it was performed

performed in the seventeenth century, are given by Butcher, in his Survey of that town; and this account I shall lay before my readers in the author's own words. 'The bull-running is a sport of no pleasure, except to such as take a pleasure in beastliness and mischief: it is performed just the day fix weeks before *Christmass*. The butchers of the town, at their own charge, against the time provide the wildest bull they can get. This bull over night is had into some stable or barn belonging to the *alderman*. The next morning, proclamation is made by the common bellman of the town, round about the fame, that each one shut up their shop-doors and gates, and that none, upon pain of imprisonment, offer to do any violence to strangers; for the preventing whereof, the town, being a great thoroughfare, and then being term time, a guard is appointed for the passing of travellers through the same, without hurt; that none have any iron upon their bull-clubs, or other staff, which they pursue the bull with. Which proclamation made, and the gates all shut up, the bull is turned out of the *alderman's* house; and then, hivy-skivy, tag and rag, men, women, and children, of all sorts and sizes, with all the dogs in the town, promiscuously running after him with their bull-clubs, spattering dirt in each other's faces, that one would think them to be so many furies started out of hell for the punishment of *Cerberus*, &c. And, which is the greater shame, I have seen persons of rank and family, of both sexes, following this *bulling-busness*. I can say no more of it, but only to set forth the antiquity thereof as tradition goes. William Earl of Warren, the first lord of this town in the time of King John, standing upon his castle walls in Stamford, saw two bulls fighting for a cow in a meadow under the same. A butcher of the town, owner of one of the bulls, set a great mastiff dog upon his own bull, who forced him up into the town; when all the butchers' dogs, great and small, followed in pursuit of the bull, which by this time made stark mad with the noise of the people and the fierceness of the dogs, ran over man, woman, and child, that stood in his way. This caused all the butchers and others in the town to rise up, as it

were, in a kind of tumult.' The sport so highly diverted the Earl, who, it seems, was a spectator, that he gave all those meadows in which the two bulls had been fighting, perpetually as a common to the butchers of the town, after the first grass is eaten, to keep their cattle in till the time of slaughter, upon the condition that, on the anniversary of that day, they should yearly find, at their own expense, a mad bull for the continuance of the sport.'

"The company of minstrels, belonging to the manor of Tutbury, had several peculiar privileges granted to them by a charter from John of Gaunt Duke of Lancaster. In this charter, it is required of the minstrels to perform their respective services, upon the day of the assumption of our Lady, at the steward's court, held for the honour of Tutbury, according to ancient custom; they had also, it seems, a privilege, exclusive of the charter, to claim upon that day a bull from the prior of Tutbury. In the seventeenth century, these services were performed the day after the Assumption; and the bull was given by the Duke of Devonshire, as the prior's representative. The historian of Staffordshire informs us, that a dinner was provided for the minstrels upon this occasion, which being finished, they went anciently to the abbey gate, but of late years to 'a little barn by the town side, in expectation of the bull to be turned forth to them.' The animal, provided for this purpose, had his horns sawed off, his ears cropped, his tail cut short, his body smeared over with soap, and his nose blown full of beaten pepper, in order to make him as mad as it was possible for him to be. Whence, after solemn proclamation first made by the *steward*, that all manner of persons should give way to the bull, and not come near him by forty feet, nor by any means to hinder the minstrels, but to attend to his or their own safeties, every one at his peril; he was then put forth, to be caught by the minstrels, and none other, within the county of Stafford, between the time of his being turned out to them, and the setting of the sun, on the same day; which if they cannot doe, but the bull escapes from them untaken, and gets over the river into Derbyshire, he continues to be

Lord

'Lord Devonshire's property. On the other hand, if the minstrels can take him, and hold him so long as to cut off but some small matter of his hair, and bring the same to the market cross, in token that they have taken him; the bull is brought to the bailiff's house in Tutbury, and there collared, and roped, and so conveyed to the bull-ring in the High Street, where he is baited with dogs; the first course allotted for the King, the second for the *honour* of the town, and the third for the *king* of the minstrels; this done, the minstrels claim the beast, and may sell, or kill and divide him amongst them according to their pleasure.' The author then adds, 'This rustic sport, which they call *bull-running*, should be annually performed by the minstrels only; but now a-days, they are assisted by the promiscuous multitude, that flock thither in great numbers, and are much pleased with it; though sometimes, through the emulation in point of manhood that has been long cherished between the Staffordshire and Derbyshire men, perhaps as much mischief may have been done as in the *bull-fighting* practised at Valencia, Madrid, and other places in Spain.' The noise and confusion occasioned by this exhibition is aptly described in a popular ballad published early in the last century*:

'Before we came to it, we heard a strange shouting,
'And all that were in it looked madly,
'For some were a bull-back, some dancing a morrice,
'And some singing Arthur O'Bradley'!"
P. 207.

COCK-FIGHTING.

"THIS barbarous pastime, which claims the sanction of high antiquity, was practised at an early period by the Grecians, and afterwards by the Romans: with us, it may be traced back to the twelfth century; at which period we are certain it was in usage, and seems to have been considered as a childish sport. 'Every year,' says Fitzstephen, 'on the morning of Shrove

Tuesday, the school-boys of the city of London bring *game cocks* to their masters, and in the fore part of the day, till dinner-time, they are permitted to amuse themselves with seeing them fight: the cock-pit was the school, and the master the controller and director of the pastime.' This custom, according to a modern author, was retained in many schools in Scotland within the last century, and perhaps may be still in use there; the schoolmasters claimed the runaway cocks as their perquisites; and these were called *fugees*, corrupt I suppose, says he, of *refugees*.'

"In the reign of Edward III. cock-fighting became a fashionable amusement; it was then taken up more seriously than it formerly had been, and the practice extended to grown persons; even at that early period it began to be productive of pernicious consequences, and was therefore prohibited by a public proclamation, in which it was ranked with other idle and unlawful pastimes. But notwithstanding it was thus degraded and discountenanced, it still maintained its popularity, and in defiance of all temporary opposition has descended to the modern times. Among the additions made by Henry VIII. to the palace at Whitehall, was a *cock-pit*; which indicates his relish for the pastime of cock-fighting; and James I. was so partial to this diversion, that he amused himself in seeing it twice a week. Exclusive of the royal cock-pit, we are told there was formerly one in Drury Lane, another in Jewin Street, and a third in Shoe Lane, if the following story be founded on fact: 'Sir Thomas Jermin, meaning to make himself merry, and gull all the cockers, sent his man to the pit in Shoe Lane, with an hundred pounds and a dunghill cock, neatly cut and trimmed for the battle; the plot being well layd, the fellow got another to throw the cock in, and fight him in Sir Thomas Jermin's name, while he betted his hundred pounds against him; the cock was matched, and bearing Sir Thomas's name, had many betts layd upon his head; but after three or four good brushes, he shewed a payre of heels: every one won-

* "Bearing this title, The Marriage of Robin Hood and Clorinda, Queen of Titbury Feast. Collect. of Old Ballads pub. London 1723."

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dared

'dered to see a cock belonging to Sir Thomas cry *crauen*; and away came the man, with his money doubled*.'

"I shall not expatiate upon the nature and extent of this fashionable divertisement; but merely mention a part of it, called the *Welch main*, which seems to be an abuse of the modern times; and as a late judicious author justly says, 'a disgrace to us as Englishmen†.' It consists of a certain number of pairs of cocks, suppose sixteen, which fight with each other until one half of them are killed; the sixteen conquerors are pitted a second time in like manner, and half are slain; the eight survivors, a third time; the four, a fourth time; and the remaining two, a fifth time: so that 'thirty-one cocks are sure to be inhumanly murdered, for the sport and pleasure of the spectators.'

"In the old illuminated manuscripts, we frequently meet with paintings, representing cocks fighting; but I do not recollect to have seen in any of them the least indication of artificial spurs; the arming their heels with sharp points of steel is a cruelty, I trust, unknown in former ages to our ancestors.

"In addition to what has been said, I shall only observe, that the ancients fought partridges and quails as well as cocks; in like manner, says Burton, as the French do now: how far, if at all, the example has been followed in England, I know not." P. 210.

THROWING AT COCKS

"WAS a very popular diversion, especially among the younger parts of the community, and universally practised upon Shrove Tuesday‡. If the

poor bird by chance had his legs broken, or was otherwise so lamed as not to be able to stand, the barbarous owners were wont to support it with sticks, in order to prolong the pleasure received from the reiteration of its torment. The magistrates, greatly to their credit, have for some years past put a stop to this wicked custom; and at present it is nearly, if not entirely, discontinued in every part of the kingdom.

"In some places it was a common practice to put the cock into an earthen vessel made for the purpose, and to place him in such a position that his head and tail might be exposed to view; the vessel, with the bird in it, was then suspended across the street, about twelve or fourteen feet from the ground, to be thrown at by such as chose to make trial of their skill; twopence was paid for four throws, and he who broke the pot, and delivered the cock from his confinement, had him for a reward. At North Walsham, in Norfolk, about forty years ago, some wags put an owl into one of these vessels; and having procured the head and tail of a dead cock, they placed them in the same position as if they had appertained to a living one: the deception was successful, and at last, a labouring man belonging to the town, after several fruitless attempts, broke the pot, but missed his prize; for the owl being set at liberty, instantly flew away to his great astonishment, and left him nothing more than the head and tail of the dead bird, with the potsherds, for his money and his trouble; this ridiculous adventure exposed him to the continual laughter of the town's people, and obliged him to quit the place, to which I am told he returned no more." P. 212.

* "MS. Harl. 6395. written in the reign of James I. and bearing this title, *Merry Passages and Feasts*."

† "Rev. Mr. Pegge, in his Memoir on Cockfighting, Archæol. vol. iii. p. 132."

‡ "Heath, in his account of the Scilly Islands, speaking of St. Mary's, says, 'On Shrove Tuesday each year, after the throwing at cocks is over, the boys of this island have a custom of throwing stones in the evening against the doors of the dwellers' houses; a privilege they claim from time immemorial, and put in practice without controul, for finishing the day's sport: the terms demanded by the boys are pancakes or money, to capitulate. Some of the older fort, exceeding the bounds of this whimsical toleration, break the doors and window-shutters, &c. sometimes making a job for the surgeon as well as for the smith, glazier, and carpenter.' Published at London, 1750."

MUSIC-HOUSES—ORIGIN OF VAUXHALL, RANELAGH, SADLER'S WELLS, &c.

"TOWARDS the close of the seventeenth century, the professed musicians assembled at certain houses in the metropolis, called *music-boufes*, where they performed concerts, consisting of vocal and instrumental music, for the entertainment of the public; at the same period there were music-booths in Smithfield during the continuance of Bartholomew fair. An author of the time*, however, speaks very contemptibly of these music-meetings, professing that he 'had rather have heard 'an old barber † ring Whittington's 'bells upon a cittern, than all the music the houses afforded.' There were also music-clubs, or private meetings for the practice of music, which were exceedingly fashionable with people of opulence. The music-houses above mentioned were sometimes supported by subscription; and from them originated three places of public entertainment well known in the present day, namely, Vauxhall, Ranelagh, and Sadler's Wells.

"Spring Gardens, now better known by the name of Vauxhall Gardens, is mentioned by Aubrey, in his 'Antiquities of Surrey,' who informs us, that Sir Samuel Moreland 'built a fine 'room at Vauxhall, the inside all of 'looking-glass, and fountains very pleasant to behold; which,' adds he, 'is 'much visited by strangers. It stands 'in the middle of the garden, covered 'with Cornish slate, on the point 'whereof he placed a *punchanello*, very 'well carved, which held a dial; but 'the winds have demolished it.'—The 'house,' says a more modern author ‡, 'seems to have been rebuilt since the 'time that Sir Samuel Moreland dwelt 'in it; and, there being a large garden 'belonging to it, planted with a great 'number of stately trees, and laid out 'in shady walks, it obtained the name 'of Spring Gardens; and, the house 'being converted into a tavern, or

'place of entertainment, it was frequented by the votaries of pleasure.' This account is perfectly consonant with the following passage in a paper of the Spectator: 'We now arrived 'at Spring Gardens, which is exquisitely pleasant at this time of the year §. When I considered the fragrance of the walks and bowers, with 'choirs of birds that sung upon the 'trees, and the loose tribe of people 'that walked underneath their shades, 'I could not but look upon the place 'as a kind of Mahometan paradise.' Some time afterwards, the house and gardens came into the hands of a gentleman whose name was Jonathan Tyers, who opened it with an advertisement of a *ridotto al fresco* ||; a term which the people of this country had till then been strangers to. These entertainments were several times repeated in the course of the summer, and numbers resorted to partake of them; which encouraged the proprietor to make his garden a place of musical entertainment for every evening during the summer season: to this end he was at great expense in decorating the gardens with paintings; he engaged an excellent band of musicians, and issued silver tickets for admission at a guinea each; and, receiving great encouragement, he set up an organ in the orchestra; and in a conspicuous part of the gardens erected a fine statue of Handel, the work of Roubiliac.

"The success of this undertaking was an encouragement to another of a similar kind. A number of persons purchased the house and gardens of the late Earl of Ranelagh; they erected a spacious building of timber, of a circular form, and within it an organ, and an orchestra capable of holding a numerous band of performers. The entertainment of the auditors during the performance is, either walking round the room, or refreshing themselves with tea and coffee in the recesses thereof, which are conveniently adapted for that purpose.

* "Edward Ward, author of the London Spy, part xi. p. 255."

† "The barbers formerly were often musicians, and usually kept a lute, a viol, or some other musical instrument in their shops, to amuse their customers while waiting; at present, the newspaper is substituted for the instrument of music."

‡ "Sir John Hawkins, Hist. Music, vol. v. p. 352."

§ "The paper is dated May 20th, 1712."

|| "Or entertainment of music in the open air."

"We meet with what is said, 'to be a true Account of Sadler's Well,' in a pamphlet published by a physician at the close of the seventeenth century*. 'The water,' says he, 'of this well, before the Reformation, was very much famed for several extraordinary cures performed thereby; and was thereupon accounted sacred, and called *Holy-well*. The priests belonging to the priory of Clerkenwell, using to attend there, made the people believe that the virtues of the water proceeded from the efficacy of their prayers: but, at the Reformation, the well was stopped upon the supposition that the frequenting of it was altogether superstitious; and so by degrees it grew out of remembrance, and was wholly lost until then found out; when a gentleman named Sadler, who had lately built a new music-house there, and being surveyor of the highways, had employed men to dig gravel in his garden, in the midst whereof they found it stopped up and covered with an arch of stone.' After the decease of Sadler, one Francis Forcer, a musician and composer of songs, became occupier of the well and music-room; he was succeeded by his son, who first exhibited there the diversion of ropedancing and tumbling, which were then performed abroad in the garden. There is now a small theatre appropriated to this purpose, furnished with a stage, scenes, and other decorations proper for the representation of dramatic pieces and pantomimes. The diversions of this place are of various kinds, and form, upon the whole, a succession of performances very similar to those displayed in former ages, by the gleemen, the minstrels, and the jugglers.

"To the three preceding places of public entertainment, we may add a fourth, not now indeed in existence, but which about thirty years back was held in some degree of estimation, and much frequented, I mean Mary-bone Gardens; where, in addition to the music and singing, there were burlet-

tas and fireworks exhibited. The site of these gardens is now covered with buildings.

"The success of these musical assemblies, I presume, first suggested the idea of introducing operas upon the stage, which were contrived at once to please the eye and delight the ear; and this double gratification, generally speaking, was procured at the expense of reason and propriety. Hence, also, we may trace the establishment of oratorios in England. I need not say, that this noble species of dramatic music was brought to great perfection by Handel: the oratorios produced by him, display in a wonderful manner his powers as a composer of music; and they continue to be received with that enthusiasm of applause which they most justly deserve." P. 215.

(To be concluded in our next.)

CIV. Todd's Edition of the Poetical Works of John Milton. (Concluded from p. 530.)

ORIGIN OF PARADISE LOST †.

"THAT Milton had certainly read the sacred drama of Andreini, is the opinion both of Dr. Joseph Warton and of Mr. Hayley. Another elegant critic has observed, that Voltaire may have related a tradition perhaps current in England at the time it was visited by him ‡; 'a period at which, it may be presumed, some of the contemporaries of Milton were living, for he was then only about fifty years dead. Milton, with the candour which is usually united with true genius, probably acknowledged to his friends his obligations to the Italian dramatist, and the floating tradition met the ardent inquiries of the French poet.' It may be worth mentioning here, that Dante, according to the account of some Italian critics §, took the hint of his Inferno from a nocturnal representation of Hell, exhibited in 1304 on the river Arno at

* "It is said to be written by T. G. doctor in physic, and was published A.D. 1684."

† See Voltaire's Observations on the origin of Paradise Lost, quoted by the present Editor of Milton, in M. Epitome, vol. iii. for 1799, p. 103.

‡ "Hist. Mem. on Ital. Tragedy, p. 170."

§ "Warton's Hist. of Eng. Poetry, vol. iii. p. 241."

Florence; and that Tasso is said to have conceived the idea of writing his *Aminta* at the representation, in 1567, of *Lo Sfortunato* of Agostino Argenti in Ferrara.

"From the *Adamo* of Andreini, a poetical extract, as well as the summary of the arguments of each act and scene, were given by Dr. Warton, in an appendix to the second volume of his *Essay on the Genius and Writings of Pope*, 1782. Mr. Hayley has cited other specimens of the poetry in this 'spirited, though irregular and 'fantastic, composition;' from which Milton's fancy is supposed to have caught fire. The reader will find a few quotations also, from this rare and curious drama, in the *Notes on Paradise Lost*. But, if the *Adamo* be examined with the utmost nicety, Milton will be found no servile copyist: he will be found, as in numberless instances of his extensive, his curious, and careful reading, to have improved the slightest hints into the finest descriptions. Milton, indeed, with the skill and grace of an *Apelles* or a *Phidias*, has often animated the rude sketch and the shapeless block*. I mean not to detract from the Italian drama; but let it here be remarked once for all, in Milton's own words, that 'borrowing, 'if it be not bettered by the borrower, 'among good authors is accounted 'plagiarie†. Let the bitterest enemies of Milton prove, if they can, whether the author of this ingenuous remark may be exhibited in such a light; rather let them acknowledge, that, in fully comparing him with those authors who have written on similar subjects, he must ever be considered as

— 'above the rest
'In shape and gesture proudly eminent.'

"The drama of Andreini was so little known when Dr. Birch was writing the *Life of Milton*, that Warburton, in a letter to that learned biographer, preserved in the *British Museum*, ridicules the relation of Voltaire. 'It 'is said that it appeared by a MS. in

'Trin. Coll. Camb. that Milton intended an opera of the *Paradise Lost*. 'Voltaire, on the credit of this circumstance, amongst a heap of impertinency, pretends boldly that he took the hint from a comedy he saw at Florence, called *Adamo*. Others imagined too he conceived the idea in Italy: now I will give you good proof that all this is a vision. In one of his political pamphlets, written early by him, I forget which, he tells the world he had conceived a notion of an epic poem on the story of Adam or Arthur. What then will you say must we do with this circumstance of the Trin. Coll. MS.? I believe I can explain that matter. When the Parliament got uppermost, they suppressed the playhouses; on which Sir John Denham, I think, and others, contrived to get operas performed. This took with the people, and was much in their taste; and religious ones being the favourites of that sanctified people, was, I believe, what inclined Milton at that time (and neither before nor after) to make an opera of 'it.' Even at a much later period, the very existence of the *Adamo* was denied; for Mr. Mickle, an ardent admirer of Milton, and the very able translator of *The Lusiad*, calls it 'a comedy which nobody ever saw;' and observes, 'that even some Italian literati declared that no such author '[as Andreini] was known in Italy.' Dr. Johnson also, in his *Life of Milton*, calls Voltaire's relation 'a wild, unauthorized story.'

"That Milton had conceived, in his younger days, as Dr. Warburton has observed, the notion of an epic poem on the story of Arthur, is evident from his own words in the *Manus*, v. 80, &c. and the *Epitaphium Damonis*, v. 155, &c.: where fee the *Notes*, vol. vi. p. 357, and p. 373. Mr. Hayley, with his usual acuteness and elegance of language, remarks that 'it seems very probable that Milton, in his collection of Italian books, 'had brought the *Adamo* of Andreini 'to England; and that the perusal of 'an author, wild indeed, and abound-

* "From the remarks of Prince Giacomo Giustiniani (the accomplished governor of Perugia), on the *Adamo*, which were transmitted to Mr. Walker, and by Mr. Walker obligingly communicated to me, it appears that the critics of Italy consider Milton not a little indebted to their countryman."

† "Eiconoclastes, *Prose Works*, edit. 1698, fol. vol. ii. p. 509."

'ing in grotesque extravagance; yet
'now and then shining with pure and
'united rays of fancy and devotion,
'first gave a new bias to the imagina-
'tion of the English poet, or, to use
'the expressive phrase of Voltaire, first
'revealed to him the *hidden majesty* of
'the subject. The apostate angels of
'Andreini, though sometimes hideously
'and absurdly disgusting, yet occa-
'sionally sparkle with such fire as
'might awaken the emulation of Mil-
'ton.' *Vol. i. p. 250.*

ORIGIN OF PARADISE REGAINED.

"THE origin of this poem is attributed to the suggestion of Ellwood the Quaker. Milton had lent this friend, in 1665, his *Paradise Lost*, then completed in manuscript, at Chalfont St. Giles; desiring him to peruse it at his leisure, and give his judgment of it. On returning the poem, Milton asked him what he thought of it: 'which I modestly, but freely told him,' says Ellwood in his *Life of himself*; 'and, after some further discourse about it, I pleasantly said to him, "Thou hast said much of *Paradise Lost*, but what hast thou to say of *Paradise Found*?" He made me no answer, but sat some time in a muse; then broke off that discourse, and fell upon another subject.' When Ellwood afterwards waited on him in London, Milton showed him his *Paradise Regained*; and, 'in a pleasant tone,' said to him, 'This is owing to you; for you put it into my head by the question you put me at Chalfont; which before I had not thought of.'

"On this subject the Muses had not been before silent. In our own language, Giles Fletcher had published *Christ's Victorie and Triumph*, in 1611; an elegant and impressive poem in four parts, of which the second, entitled, *Christ's Triumph on Earth*, describes the Temptation. To this poem, however, the *Paradise Regained* owes little obligation. Perhaps the Italian muse might afford a hint. In the following sacred poem, consisting of ten books, 'La Humanita del Figliuolo di Dio. In ottava rima, per Theofilo Folengo, Mantoano. Venegia, 1533,' 4.^o, the fourth book treats largely of the Temptation." *Vol. iv. p. xvii.*

"There had been published also at Venice, in 1518, 'La Vita et Passione

'di Christo, &c. composta per Antonio Cornozano. In terza rima.' The subject of the sixth chapter of the first book is the Temptation: to which is prefixed a wooden cut, wherein Satan is represented as an old man with a long beard, offering bread to our Lord. The Tempter indeed is an *aged man*, like the Tempter of Milton, in Vischer's cuts to the Bible, as noticed by Mr. Thyer; and in Salvator Rosa's fine painting of the Temptation, as noticed by Mr. Dunster. The Devil is also represented in a monastic habit by Luca Giordano, in a picture of the Temptation, which made a part of the Dusseldorp collection. But poetry likewise seems to have painted, not seldom, the *gray dissimulation* of the Tempter in the same colours." *Vol. iv. p. xviii.*

"There is an Italian poem, which I have not seen, entitled *Il Digisno di Christo nel Deserto*, by Giovanni Nizoli, dated in 1611. And I observe also among the works of P. Antonio Glielmo (who died in 1644), enumerated by Crasso in his 'Elogii d' Huomini letterati,' *Il Calvario Laureato, Poema*: a kindred subject perhaps with that of *Paradise Regained*; the mention of which Italian title induces us to acknowledge, with gratitude, the existence of a Calvary in our own poetry; of which the plan is the faultless plan of *Paradise Regained*; the spirit is truly Miltonic; and the language, at the same time, original."—*Vol. iv. p. xix.*

SAMSON AGONISTES

"IS the only tragedy that Milton finished, though he sketched out the plans of several, and proposed the subjects of more, in his manuscript preserved in Trinity College, Cambridge. And we may suppose that he was determined to the choice of this particular subject, by the similitude of his own circumstances to those of Samson blind and among the Philistines. This I conceive to be the last of his poetical pieces; and it is written in the very spirit of the ancients, and equals, if not exceeds, any of the most perfect tragedies, which were ever exhibited on the Athenian stage, when Greece was in its glory. As this work was never intended for the stage, the division into acts and scenes is omitted. Bishop Atterbury had an intention of getting

getting Pope to divide it into acts and scenes, and of having it acted at Westminster: but his commitment to the Tower put an end to that design. It has since been brought upon the stage in the form of an oratorio; and Handel's music is never employed to greater advantage, than when it is adapted to Milton's words. The great artist has done equal justice in our author's *L' Allegro* and *Il Penseroso*, as if the same spirit possessed both masters, and as if the god of music, and of verse, was still one of the same. NEWTON.

"*Samson Agonistes* is but a very indifferent subject for a dramatic fable. However, Milton has made the best of it. He seems to have chosen it for the sake of the satire on bad wives.

"WARBURTON."

Vol. iv. p. 494.

"Mr. Penn has printed, in the second volume of his valuable 'Critical, poetical, and dramatic Works, 1798,' an abridgment of Milton's *Samson*; in nearly which form he thinks it might be acted as an interlude, without danger of being ill received. The abridgment is formed with much ingenuity. Yet the classical reader will not perhaps accede to the absence of some splendid, and some affecting passages. Mr. Penn also remarks, that Dr. Johnson's criticism on this tragedy is severe only in supposing, that it contained no more than the substance of one act; and that, though still one of Milton's valuable works, *Samson* is inferior both to *Lycidas*, and the *Allegro* and *Penseroso*. I agree in preferring the earlier poems of Milton to his tragedy: but I may be permitted not to subscribe to the assertion in Dr. Johnson's criticism, that 'nothing passes between the first act and the last, that either hastens 'or delays the death of *Samson*;' which, Mr. Cumberland observes, is not correct. On the contrary, I admire the art and judgment with which the poet has delineated the various circumstances that, from the first entrance of *Manoah* to the last appearance of *Samson*, progressively affect the mind of the hero, and finally produce the resolution which hastens the catastrophe. *Samson*, as an oratorio, is

divided into three acts: Mr. Penn's abridgment exhibits the length of two.

"It has been observed by Goldsmith, that *Samson* is a tragedy without a love-intrigue, as the *Athalie* of Racine also is, which appeared not many years after *Samson*; and that Maffei, instructed by these examples, has formed his *Merope* without any amorous plot.

"The history of *Samson* has often employed the pen of poetry. Mr. Hayley thinks that Milton's *Samson* might perhaps be founded on a sacred drama of that country, to the poets of which Milton was confessedly partial: *La Rappresentazione di Sansone*, per Alessandro Roselli; of which there is an edition printed at Florence in 1554, another at the same place in 1588, and a third at Siena in 1616: but I have not been more fortunate than Mr. Hayley, in endeavouring to procure a copy of this *Samson*. The accomplished author of the *Historical Memoir on Italian Tragedy*, 1799, has suggested to me that Milton might have met with more than one Italian drama on this subject; for, among the *Rappresentazioni* enumerated by Cionacci, he had observed a *Sansone*, from the prologue to which an extract is given:

'A gloria adunche dell' Altitonante,
'E di colui che più che 'l sol risplende,
&c.'

and this he conceives to be not the *Sansone* of Roselli, but a *Rappresentazione* of the fifteenth century. I am informed by the same gentleman, that, in or about the year 1622, appeared the following French drama, which might also have influenced the English poet in the choice of *Samson*: 'Tra-
'gedie nouvelle de *Samson* le fort;
'contenant ses victoires, & sa prise par
'la trahison de son épouse Dalila, qui
'lui coupa ses cheveux, & le livra aux
'Philistins, desquels il occit trois mille
'à son trespas: en quatre actes. 8vo.
'sans date.' Probably, among the *Autos Sacramentales* or religious tragedies of the Spanish, a *Samson* may exist. His history is particularly noticed, and part of it described in a sonnet, in the celebrated Spanish pastoral, *La Constante Amarillis*, edit. Lyon. 1614, p. 166." Vol. iv. p. 497.

CV. *Tooke's History of Russia.*—
(Concluded from p. 534.)

SPLENDID EMBASSY FROM
KOU LI KHAN.

"ONE of the most remarkable events that happened during the regency of the Dutchess of Brunswick was the arrival at Mosco of an embassy from Thamas Kouli Khan. After having usurped the throne of the Sophis, and conquered the empire of the Mongoles, Thamas Kouli Khan, who had heard much concerning the beauty of the Princess Elizabeth, sent to ask her in marriage, at the same time promising to introduce the Greek religion into Persia. His ambassador was attended by sixteen thousand men and twenty pieces of cannon. But this formidable troop was invited to stop at Kitzliar on the borders of the Terek, and the ambassador made his entry into Mosco with a train of only three thousand persons on horseback. He presented to the regent, on the part of the Shah, fourteen elephants and a great quantity of jewels, among which were very large diamonds†. The presents were accepted, and the proposals of marriage rejected." *Vol. ii. p. 255.*

IVAN DETHRONED*—ACCESSION OF
ELIZABETH.

"ON the death of Peter II. she (the Empress Elizabeth) might, perhaps, have preferred her pretensions to the throne of her father not without success; but at that time she made not the smallest stir in this design. She even remained quiet during all the reign of Anne, though the Dolgorukies were accused of an intention of advancing her to the imperial seat, continuing to live with that Empress on the most amicable terms, exciting no suspicions of that nature, either in her or her partisans; and as, from her whole behaviour, she seemed more disposed to enjoy the pleasures of life in full mea-

sure, than to take upon her the weighty burden of such a government as that of Russia. Besides, Elizabeth had very few intimacies among the great men at court; and there was not the slightest appearance of any party at all devoted to her: she attached herself more to the soldiery, particularly to the guards; and there seldom passed a week, in which she did not once or twice stand sponsor at the christening of the children of some of those soldiers. If, therefore, it might occasionally occur to the Empress Anne that it would be preferable to place Elizabeth in such a situation as would render it impossible for her to form any design upon her father's throne, perhaps by sending her into a convent; every anxiety was soon dispelled by the manner of life and the whole deportment of Elizabeth: indeed Biren (Duke of Courland) himself was always against the idea of attempting any thing to the prejudice of that princess. It is also probable that, under the Empress Anne, Elizabeth laid no plan for ascending the throne, and that the project first entered her mind on the demise of that monarch, at seeing an infant Emperor, under the tutelage of a foreigner, accede to the sceptre; and, shortly after, the parents of the Emperor, who likewise were to be regarded rather as foreigners than as Russians, get possession of the guardianship, and hearing it even reported that the Princess Anne, Ivan's mother, had resolved, at the instigation of Count Ostermann, to declare herself Empress on her birthday in the ensuing December [1741], and to settle the succession in the line of her daughters.

"Now it was that the advice of Lestocq, Elizabeth's physician and favourite, found ready admission; and he exerted all his zeal and address in collecting a body of partisans, by whose assistance he might put the reins of empire into the hands of his patrons. Bringing together by degrees a number of the soldiers of the guards who were

† "These diamonds came from the Mongoleys. Thamas Kouli Khan brought away from that empire to the value of one hundred and forty-six millions of pounds sterling in precious stones, in gold, silver, and other valuables. The throne of the peacock alone, which he conveyed away from Delhi, was estimated at 202,500,000 francs, or nine kiurures. The kiurure makes a hundred laks, each lak a hundred thousand rupees. The rupee varies in value, but may be generally estimated at 2s. 3d. sterling."

* See Monthly Epitome, vol. ii. for 1798, p. 177 et seq.

devoted to Elizabeth, they promised to support her in the attempt to seat herself on the throne of her father, and likewise to persuade their comrades to engage in the same cause*. The money necessary for the enterprise was furnished partly by Elizabeth and partly obtained by Lestocq from M. de la Chetardie, the French ambassador at St. Petersburg, who offered his assistance in bringing about this revolution, in hopes that the new Empress would, from gratitude to France, no longer take part with Austria; and as Sweden might, perhaps, likewise on this occasion be somewhat a gainer. In the mean time Elizabeth's courage drooped as the execution of her plot drew nigh, and she put it off from day to day. The soldiers, moreover, who had been induced to take up the business, were not people to be trusted with a secret of that magnitude; and there was already something of a rumour abroad concerning some project of the Princess. It even reached the ears of the Regent; and she would not have been to blame if she had employed the means she had in her power of confining Elizabeth. But Anne, notwithstanding all she had heard of the business, was unaccountably careless, taking no more steps about it than if nothing was passing to alarm her security: a conduct, for which, afterwards, when it was too late to rectify her mistake, she was severely reproached by her husband. But, instead of consulting him on the best measures to be adopted on such a serious occasion, she concealed every thing from him. Count Ostermann warned her of her danger; the British minister prophesied her certain ruin, unless she took the proper means to prevent it; she received an anonymous letter, in which she was conjured to beware of an approaching shock; and indeed it was difficult to conceive how she could entertain the least doubts on the matter: yet, instead of resorting to any methods of counteraction, such as, by the seizure of Lestocq, to deprive the prime mover and most zealous promoter of the plot from all power of

mischiefs, as the Duke proposed, she disclosed to Elizabeth, in full court†, the whole contents of the admonitory letter she had received, and the reports that were spread. Certainly this was not the way to come at the truth. Elizabeth confessed nothing, protested that she was entirely innocent; and, by dissimulation and even tears, effectually dispelled all ideas of suspicion in Anne. Lestocq had previously appointed the day of the consecration of the waters‡ for Elizabeth to make her appearance publicly as claimant of the throne, to put herself at the head of her followers, to assert her right to the succession by a public declaration, and to cause herself to be proclaimed Empress. But no sooner did he learn from Elizabeth the subject of this conversation, than he would hear of no farther delays, redoubled his activity, got daily more partisans for Elizabeth, by means of French gold, and inculcated it more forcibly than ever upon her that there was now no time for hesitation unless she would give up all for lost. He told her that the guards were soon to march towards Sweden, and that she would thus lose those on whose assistance she reckoned most; adding, that this alone was reason sufficient for accelerating the catastrophe. Elizabeth appearing to be still irresolute, Lestocq the next morning pulled out of his pocket-book a card, on one side whereof he had drawn Elizabeth in a nun's habit, surrounded by a number of gibbets; on the other, that princess with the crown on her head, attended by a circle of nobles: a contrivance by which he meant tacitly to suggest to her the choice of one or the other of these situations for herself and her friends; that all depended on a moment, and if that moment were suffered to escape no choice would remain, but the former would inevitably be their portion. Upon this, Elizabeth seemed resolved to put all to the hazard for obtaining the crown; and, as the revolution occasioned by the apprehending of Biren by night had been quietly effected without bloodshed, there ensued a silence,

* "A broken merchant, now corporal in the Preobrajenski guards, named Grunstein, and one Schwartz, a trumpeter, were the first whom Lestocq prevailed upon to listen to his proposal. The hopes of making their fortune induced these people to enter into the scheme themselves, and to gain accomplices. After the enterprise had succeeded they were both amply rewarded."

† "On the 4th of December."

‡ "The 6th of January 1742."

it was thought, would be favourable to the present attempt; and the following night, between the fifth and sixth of December, was fixed upon for the execution of this important project, in which Lestocq undertook the principal part, in the expectation, if all succeeded, of honours and rewards, but, in case of a miscarriage, of certain death. He now prepared his accomplices and adherents, went in the evening and fetched some thousand ducats from the French ambassador, in order to obviate or to conquer all opposition and resistance by that powerful application, money; then repaired to the apartments of the Princess Elizabeth, and entreated her to follow him to take possession of her father's throne. Even now Elizabeth betrayed her want of fortitude; Lestocq, however, at length got the better of her fears. She threw herself prostrate before a crucifix, repeated a long prayer, got up perfectly composed, after having made a solemn vow that no blood should be shed in this attempt, put on the riband of the order of St. Catharine, and placed herself in a sledge with a chamberlain by her side, behind which two grenadiers stepped up as guards. Lestocq and Schwartz followed in a second sledge. They drove directly to the barracks of the Preobrajenski guards. At some distance from the gateway the sledges stopped short, and Elizabeth proceeded on foot, attended by her sledge-party, that they might excite the less attention. Holding the cross in her hand—by which such great things had already so often been performed—she made a speech to the soldiers, in justification of her enterprize, to place herself on the throne. She had certainly much to advance in her behalf; and it must naturally have made great impression on the native Russians, when she mentioned, that, as the daughter of the immortal Emperor Peter the Great, she had resolved to wield the sceptre of her father; and though she had been unjustly forced aside from the throne by a foreign child, and though there was even a design on foot to bury her in a convent, yet the faithful guards were they by whose assistance and support she now cherished the hope of ascending the paternal throne.—A part of the guards were already made acquainted with the business, and had been gained over to espouse it by money, fair speeches,

promises and rewards on one side, and on the other by denunciations of cruel punishments in case of opposition: the force of surprise, which was increased by the distribution of inflammatory liquors, and Elizabeth's affable and captivating demeanour, soon brought over most of the remainder. A few of them, however, absolutely would not be either bribed or persuaded to hearken to Elizabeth's pretension to the throne, as the young Emperor was still alive. But, being greatly overpowered by numbers, they were manacled, and the party proceeded towards the palace inhabited by the Emperor and his parents. The armed suite by this time consisted of several hundred men. All they met on the way were pressed to join the train, that nothing might be betrayed, and in this manner they reached the palace; where the sentinels were easily brought to compliance, as the soldiers belonging to the conspirators threatened to use violence unless they voluntarily surrendered. Elizabeth reiterated her remonstrances, and—she was obeyed as monarch.

“The Duke and his spouse were now rudely awaked from the profound sleep in which they lay, and dragged out of bed—the latter being scarcely allowed time to cover herself with a gown, while the former, having had recourse to weapons, was carried by the soldiers, wrapped in the bedclothes, put in the sledge, into which they then threw some garments, and both were now conveyed away, as prisoners of Elizabeth, into the palace of that princess, where they were strongly guarded. Ivan, the innocent unconscious boy, in whose name already so many manifestos had appeared, of which he could neither understand nor know any thing; who, with no ambition to flatter, had been raised to the imperial purple, and was now without consternation dethroned, was gently sleeping in his cradle, during this transaction, which doomed him to a life of misery. Elizabeth had given orders not to disturb his repose, and several soldiers assiduously stood watching his cradle; but immediately on his awaking Elizabeth took him with her to her palace, that she might show him to his father and mother.—Not only the young Emperor and his parents, but also the two grand promoters of Ivan's succession and the regency of Anne, Ostermann

Ostermann and Munich*, were carried off without much noise that same night, and on the Marshal was literally retaliated what he had done to Biren Duke of Courland. The same lot befel several other persons, as, the brother of the Duke, Prince Lewis Ernest of Brunswick, the first lord of the bed-chamber Baron Munich†, the Feldt-marshal's son, and some other adherents to the regency.

"Thus, under favour of the darkness and silence of the night, this great revolution was effected at Petersburg. The Emperor Ivan and his parents were now in captivity to a princess, whose clemency was their only hope. The inhabitants of the residence heard early in the morning of the important, though not altogether unexpected, revolution; and, as only one year before, they had taken the oath of allegiance first to Ivan as successor, then to Biren as regent, and shortly after to Anne in the same quality, so now they were called upon to swear fealty to the new Empress Elizabeth; which was done this very day by all the troops stationed in and about St. Petersburg ‡, after Elizabeth had presented herself to the senate and the great officers of state as Empress, and had been acknowledged by them as such without contradiction. In the manifesto published on this occasion it is said: 'The Empress Anne having nominated the grandson of her sister, a child born into the world only a few weeks before the Empress's death, as successor to the throne; and during the minority of whom various persons had conducted the administration of the empire in a manner highly iniquitous, whence disturbances had arisen both within

'the country and out of it, and probably in time still greater might arise; therefore all the faithful subjects of Elizabeth, both in spiritual and temporal stations, particularly the regiments of the life-guards, had unanimously invited her, for the prevention of all the mischievous consequences to be apprehended, to take possession of the throne of her father as nearest by right of birth, and that she had accordingly resolved to yield to this unanimous request of her faithful subjects, by taking possession of her inheritance derived from her parents the Emperor Peter I. and the Empress Catharine.'" Vol. ii. p. 263.

SKETCH OF MOSCO.

"MOSCO, or more properly Moskva, the metropolis of the Russian empire, is one of those stupendous works of time and human industry, which mankind, by whom they were produced, behold at length with astonishment, as doubting whether in reality they are the work of their hands.

"From an eminence before the Dorgomubof gate, the eye surveys this colossal city. The whole face of the horizon seems covered with houses; and deep beneath, where the sky appears to touch the earth, still gorgeous palaces and lofty towers project their summits, presenting themselves to the deceived eye as little cottages and thin poles. The perimeter of Mosco amounts to somewhat above forty versts, or nearly six geographical miles. Three and fifty main streets, some whereof are several versts in length, and four hundred and eighty-two collateral streets and lanes, intersect this prodigious

* "Munich called to the soldiers, who wanted to take him prisoner: 'Put up your swords, you scoundrels, or you shall all fall victims to your insolence.' Only the day before every soldier would have trembled at this menace of the Field-marshal—at present they laughed at it; and, on his showing a reluctance to submit, they pushed him forward, and even repeatedly struck him."

† "Marshal Munich was brought to his trial on a charge of having expended too much money on the army, and of having been the death of a great number of soldiers in gaining his victories. This is exactly similar to the process brought by Cardinal Richelieu against the Marshal de Marillac. Munich, irritated at the interrogatories of his judges, said to them: 'Draw up yourselves the answers you would have me to make, and I will sign them.' They took him at his word; he signed the paper, and was condemned to be quartered."

‡ "As the soldiers were shouting *bourrab* before the palace of the Empress, the little Ivan endeavoured to imitate the vociferation, on which Elizabeth tenderly said: 'Poor babe, thou knowest not that thou art joining the noise that is raised at thy undoing!'"

gious mafs of houfes, confifting of more than ten thousand buildings. Twelve faftaves or gates lead into it; and two rivers, the Moskva and the Yaufa, with the rivulet Neglinnaiya, run through it. The Moskva rifes in the Mofchaik circle of the government of Mofco, and falls into the Okka near Kolomna. It abounds in fifh, and in the fpring bears confiderable barks that come from the Okka laden with corn. It divides Mofco into two unequal parts, of which the cterior is the largeft, the moft populous, and, in regard to the number of fine ftructures, the principal. Near the foundling hofpital the Yaufa takes it up, which rifes at Taininkoi, twelve verfts from Mofco, and near the Kreml the Neglinnaiya, which takes its fource in Mofco itfelf, on the Samoteka. Three and twenty bridges keep up the communication between the parts of the town divided by thefe rivers, whercof the chief are the ftone bridge over the Moskva, and the court bridge acrofs the Yaufa." *Vol. ii. p. 365.*

"According to the police regulation, Mofco is partitioned into twenty chief divifions, denominated from the principal ftreets they feverally comprehend, e. gr. the Bofimanskoi, the Verfkoi, &c. Each of thefe main divifions are again divided into feveral quartals.

"The population of Mofco differs greatly according to the feafon of the year. In winter, when the numerous nobility, with their hofts of retainers, flock into the metropolis, the number of the inhabitants amounts to upwards of three hundred thoufand; whereas in fummer, when they are allured back to the country, it does not exceed two hundred thoufand. Accordingly, in the former feafon, all is much more lively and buftling than during the fummer. Trade, amufements, companies, are then infpired with new life, and the ftreets are crowded with carriages; whereas in fummer the rolling of a coach is but rarely heard.

"The climate of Mofco is certainly to be reckoned among the moft falubrious. The fituation is high, and the foil on which it ftands dry, a few moraffy parts about the Yaufa and the Neglinnaiya excepted. Add to this

that the atmofphere is generally clear and bright, and the weather regular and wholefome. The winter is particularly remarkable for fettled and bright weather. It is abfolutely impoffible for an inhabitant of warmer countries to form a conception of a fine winter's day in the northern climes. The atmofphere is then fo pure, that we feel the genial virtue of it at every breath. The fky is fo bright, that the eye is fcarcely able to bear it; and all the objects around have a fuperior and grander look than ufual. The ftrong impulfes to take exercife in the cold bracing winter air is not to be defcribed, and a better method can hardly be imagined for the confirmation and eftablifhment of health than by fuch a bath in the invigorating aether of the winter.

"Befides, the ftreets of Mofco are broad, the fquares are fpacious, and in various parts are extenfive gardens; the houfes are moftly of only one ftory, and not contiguous, but feparated by interftices from each other, fo that the air and the fun diffufe their benign influences in every part of them, and noxious vapours can no where ftagnate. Advantages in which other large cities are commonly deficient. All this contributes to render the refult of the lifts of births and deaths always favourable to population. Contagious diftempers but feldom prevail, and ftill feldomer are they dangerous and ravaging. It is common to fee aged perfons of all ranks, though the rules of falutary diet are fo often tranfgreffed. It is to be obferved, likewise, that the geographical pofition of Mofco, in $35^{\circ} 45' 4''$ north lat. and $55^{\circ} 12' 4''$ ealt long. is doubtlefs one of thofe that are moft propitious to the health of man. For neither fcorching heats nor intense frofts impede the growth and expansion of animal nature. On the contrary, the degree of cold which marks the winter here, contributes rather to harden and fortify the body. Hence arifes the ftrong and nervous ftructure of the men who properly compofe the Mofcovites, whofe families have been long fettled in this city, and are particularly met with among the mercantile people of the place." *Vol. ii. p. 367.*

CVI. *Sonnini's Travels in Greece and Turkey.* (Concluded from p. 561.)

CIMOLIAN EARTH.

"THE ancients knew it by the name of *terra Cimolia*, from that of *Kimolos*, which they had given to the island where it is to be found. It has been confounded with other different mineral substances. There is no work on mineralogy that does not make mention of Cimolian earth; but in all there exists, on this subject, an equal confusion of words and things. In like manner as the name of *terra sigillata*, which was nothing more than a generic designation, given to various substances on which impressions, seals, &c. are applied, has been indifferently attributed to calcareous earths, to boles, and to clays; the name of *terra Cimolia* has also been extended to some species of fuller's earth, and even to boles.

"I have convinced myself that the true Cimolian earth of the ancients, that which is drawn from Kimoli or Argentiera, and which is very different from all the analogous substances with which it has been confounded, is not at all known in France, unless, perhaps, by a few curious persons. On my return to Paris, I visited the warehouses of the druggists in the Rue des Lombards; I there asked for Cimolian earth, and I was at one time shown Armenian bole; at another, reddish Lemnian earth; and lastly, sigillated Maltese earth. None of the traders of that rich quarter, who all probably had an idea of Cimolian earth, knew how to distinguish it; and, on seeing the specimen which I produced, they acknowledged that it was unknown to them.

"Without admitting all the medicinal properties attributed to the earth of Argentiera by the ancients, who set a high value on it, and frequently used it in medicine, it has some more real, which ought to have rescued it from the oblivion into which it has fallen for many ages. It is a *smectis*, a natural soap, which costs only the trouble of taking it up at the place where Nature has formed it. Dissolved in water, this substance, for a long time, maintains its saponaceous froth and bubbles, like common soap. Most of the Greeks of the Archipelago make

use of no other substance for washing linen, and they have observed that it was better bleached when they employed sea-water for dissolving this earth, the present name of which is *pylo Tfinnias*, that is, *Tfinnias* clay, because the Greeks call *Tfinnias* the place whence it is taken. It is put on board boats, which convey it to the other islands, and to different countries of the Levant. That which the sea-water has penetrated is taken, and formed into little oblong masses, which are suffered to dry. Experience has, undoubtedly, taught the Greeks, that the earth, moistened, was thus preferable to that which is dry and hardened, of which the same mountain is entirely composed; never do they take any above the line washed by the waves. Accordingly these sorts of cakes, formed with Cimolian earth, always contain a strong dose of marine salt, foreign to the earth, and with which the sea impregnates it.

"Cimolian earth is also very fit for taking out spots of grease from woollens or silks: it is sufficient to soften a piece of it in common water, and to spread it on the place spotted; it is suffered to dry, then it is reduced to dust by rubbing it with a brush; the spot is effaced without the gloss or colour being impaired. Its effect is more certain than that of all the stones for taking out spots. Several persons, among whom I have distributed the small quantity which I had brought home, have made the trial with success; but it must be observed that it absorbs none but greasy substances, and that it is useless for other spots. It also cleans extremely well the sword-belts, the shoulder-belts, and buff accoutrements of troops. The shoemakers of the Levant make use of it for gluing leather and skins, and its tenacity occasions it to be employed, in the same countries, as a glue fit for different uses.

"But this substance might become, for our manufactures, of an utility greater and more general. Pliny mentions that the Romans used it for the scowering of woollen cloths. The *lex metella*, of which the censors C. Flaminus and L. Æmilius were the authors, prescribed the order in which fullers were to make use of the substances which they employ, and Cimolian earth was intended to set off the true and valuable colours, and to re-

vive

vive the lustre of those which the fumes of sulphur had darkened. The testimony of the ancients and my own observations leave no doubt respecting the advantage which might be derived from the use of Cimolian earth in the fulleries, and the cleansing of wool. Means would probably be found to employ it with advantage in other arts; and every thing inclines me to think, that, by introducing it into France, we should find in it other useful properties. The carriage alone would be attended with some expense; it would cost nothing to take the Cimolian earth from the foot of the mountain*, where it is moistened by the sea; the vessels which frequent the Levant might easily ship it, to serve them as ballast; so that we should have, at a very low price, a useful and inexhaustible substance." P. 304.

SAFFRON SOLD BY THE WEIGHT OF EGGS.

"SAFFRON grows naturally on the mountains, and between the rocks of the island. When it is in flower, poor people disperse to gather it, and it affords a little branch of trade for this miserable country. The manner of selling it, when it is dried, is not common in markets; it is weighed, but it is a hen's egg that serves as a weight. No attention is paid to the size of the egg, provided it have nothing extraordinary as to its dimensions: neither is it a consideration whether it be fresh or stale; it is necessary only that it be not boiled. It is, however, very certain that an egg weighs more when fresh; it is also evident that its size adds to its weight. The difference between a fresh egg and another of the same size that has been laid six days, is at least seven grains, and it may amount to twelve grains between eggs of various sizes. But the Greeks of the Archipelago pay no attention to these differences, and the sale of their saffron has no other regulator than the weight of eggs.

"When I was travelling in this country, the weight of an egg in saffron cost twenty-eight or thirty parats. The mean weight of common eggs, which we suppose to be five days old, is about an ounce, six drachms, and

fifteen grains, or one thousand and thirty-nine grains. On the other hand, the Turkey parat was, during the same period, valued at sixteen deniers *tournois*; it therefore results that the pound of dried saffron was, in 1778, at Argentiera, and in several other islands of the Archipelago, worth from about sixteen livres, seven sous, two deniers *tournois*, to seventeen livres, ten sous, six deniers. At the same period, the common price of the pound of saffron of Gatinois, *avoirdupois*, amounted to from twenty-four to thirty livres *tournois*; when it was not of the first quality, it was sometimes sold for rather less; but there was almost always near twice the difference between the saffron of France and that of the Levant, although the latter, as is well known, is of a quality infinitely superior." P. 315.

TREATMENT OF NEW-BORN INFANTS.

"THE first time that a woman quits her bed after her lying-in, she must, before she sets her feet on the floor, place them on a piece of iron, in order, it is said, that she may become strong and sound like that metal. Nor can she in like manner enter into any house, without throwing on the threshold of the door, a key, or any other bit of iron, on which she cannot dispense with treading, if she wish to avoid introducing with her the fatal influences with which she is supposed to be surrounded.

"The care which is lavished, in the islands of the Archipelago, on new-born infants, is, like those which the mothers receive, a medley of useful practices and absurd conceptions of superstitious ignorance, a tyrannical divinity, of whom modern Greece is become the frightful domain, and who presides at the birth of its inhabitants, accompanies them during the course of their life, and does not even abandon them on the other side of the grave.

"As soon as the child is born, it is washed with lukewarm water; it is then covered, from the feet to the neck, with a coat of salt, which is considered as a sure preservative against worms and other disorders of the skin. After being wrapped up in swaddling-clothes, it is put to bed, and then a loaf and a pestle, or any other piece of

* Opposite the little island of San Giorgio.

fashioned wood, is placed at its sides: the bread is to prevent the child from suffering from hunger as long as it lives, and the effect of the pestle is to render it as quiet as a log of wood. In other countries of the East, the mother takes her new-born child, and the midwife a brass mortar, with which she strikes three blows pretty near to the child's ear, in order, it is said, to open the organ of hearing, and prevent deafness.

"Whenever a child is laid down, the persons who are in the room are obliged to stay there till it is arranged in its bed, and no other can enter during the time that this operation lasts. The importance which is annexed to the non-infringement of these precautions, proves that they are of superior interest in the mind of the Greeks; they are, in fact, persuaded, that the greatest inconveniences would thence result, if people took the liberty of transgressing them. These are not the only indifferent actions which are reckoned to have fatal effects on children; for example, neither fire nor light must be taken from a house where there is a new-born infant, if one wishes not to expose it to vent cries during the whole night.

"But the instant when it is swaddled, is principally considered as likely to produce dangers the most pressing, if those about it neglect to avoid every thing that they fancy might be prejudicial to it. Movements too much multiplied round its bed, indiscreet words, looks even, are so many pernicious actions: accordingly every one remains motionless, and preserves a religious silence. I happened one day, on seeing a child swaddled, to say: '*There's a pretty little infant.*' The midwife, occupied with this business, turned briskly towards me, at the same time exclaiming: '*Garlic in thy eyes!*' She then spat, with the same vivacity, and repeatedly, in the child's face, which very happily broke the charm, or the bad influence of words extremely innocent, and which I might think likely to be agreeable to the mother.

"However, this custom of spitting in the face, for the purpose of preventing the effect of fascinations, is very ancient; and, in times very remote, as at present, nothing was more dreaded for children than the influence of a *sinister look*, which, in the idea of the Greeks, signifies jealousy and envy:

their ancestors were imbued with the same prejudices. The superstition of the women of Asiatic Greece, with respect to little children, in the age of Theodosius the Great, and of Arcadius his son, could not be equalled. St. John Chrysostome complained of it loudly: 'No sooner are children born,' says he, 'than the women light lamps, and give them the name of people who have lived a long time, in order to procure them a long life. They place in their hands filira, and snappers, and threads of scarlet, in order to put them in greater safety. The women, the nurses, and sometimes the servant-maids, go and dip their finger in a sort of mud which is at the bottom of the baths, and afterwards imprint the same finger on the child's forehead; and when they are questioned as to the purpose of this mud, It is, say they, to avert sinister looks, envy, and jealousy. There were some who wrote on the hand of children the names of floods and rivers; others made use of ashes, foot, and salt; and all this in order to avert sinister looks, that is, envy and jealousy.'

"Among the Greeks of the Archipelago, garlic is a wonderful antidote against malicious looks: some is suspended at the entrance of the houses and chambers, and it is worn as an amulet. In order to preserve children from this kind of witchcraft, there are also fastened before them three little pieces of charcoal and three grains of salt, sewed together in a little linen bag; and I remember that I had a very serious quarrel with a woman of this country, for having opened one of these amulets hung to the neck of her child, in order to see what it contained, and, above all, for having endeavoured to demonstrate to her the ridiculousness of these vain practices of superstition.

"It is not only on children that the influence of sinister looks is reckoned to be hurtful; men grown are equally exposed to it; and the Mahometans and Greeks partake, in this respect, of the same opinions. A Turk, who had a great regard for me, and who dreaded, on my account, the bad effects of the glances of envy, advised me to wear constantly a pod of garlic on my breast; and, seeing that I did not appear to adopt this preservative

with

with much eagerness, turned towards a Greek priest who was at his side, and said to him with confidence:—
 ‘These Franks are great blockheads, since this one, who, among them, is reckoned to be intelligent, knows nothing of what may be useful to him.’

“Flocks have also to fear, in these same countries, the maliciousness of looks: this is, however, an ancient prejudice, which still subsists in the greater part of our country-places. Superstitious ideas resemble each other in all times, in all countries, because they proceed from ignorance, their common source; and they will subsist as long as that miry source shall not be dried up. This is to announce, that it will last as long as the world endures; for, in spite of the dreams of pretended philosophers, who would wish that every class of society should attain their knowledge, and their lofty and chimerical conceptions, there will always remain, very fortunately, a laborious and simple portion tainted, if you will, with chimerical opinions, but infinitely less dangerous and more useful than certain mountebanks of philosophy, whose precepts, could they be followed, would rather effect the dissolution than the establishment of human societies.

“Ancient authors often speak of this sort of fatal malignity, which is shot from the sinister eye of the envious; the poets frequently recall to mind its disastrous effects among flocks*. In their time, a disease was occasioned among cattle by malevolent looks; in our days too, in several districts of our northern countries, the extraordinary diseases of cattle are attributed to a fate; and quacks know how to avail themselves of this credulity, in order to make people believe that they have the power of breaking the charm by magic operations. But what is no less deplorable, in regard to the weakness of the human mind, is, that grave authors have seriously attempted to explain the causes of these chimerical fascinations†.

“To these absurd precautions for preserving little children, the Greek women add several others, which do

not appear always conformable to the rules of a salutary regimen. The means which these women employ for hindering children from venting cries are rather singular. The mother chews cumin, and then blows it strongly into the mouth and ears of her child. Independently of cumin, the effect of which it is not easy to determine in such a case, the violent puffs impelled into the ears most astonish the child, and cause it to be silent, at least for some time.

“In order to excite children to sleep, they are made to swallow powdered nutmeg in milk; but the remedy which is the most commonly used in their illnesses, the most excellent panacea, is Venice treacle. On the smallest pain which they appear to feel, if they cry, if they sleep little, or if their appetite fail, in a word, in all their indispositions, of whatever nature they may be, recourse is had to treacle, as a sovereign and universal remedy. Scarcely a day passes without a little child swallowing some of this drug, or at least having a plaster of it on the navel; so that it may be asserted that, in the Archipelago, a child consumes more of this treacle, during its first two years, than the man of our countries, the greatest admirer of this composition, during his whole life. The poor, for whom this treacle is too costly a remedy, supply its place by cumin seed, the plant of which is very common in the East, and which they reduce to a paste, in order to make their young children swallow it in lieu of the treacle.” P. 342.

THE WOMEN OF SCIO.

“‘THERE is no town,’ says Bélon, ‘where people are more obliging than at Chio. And, indeed, it is, in my mind, the most agreeable place of residence that I know, and where the women are most courteous and handsome. They afford an infallible testimony of their ancient beauty; for, as a nymph in the island of Chio, surpassing snow in whiteness, was called by the Greek name *Chione*, that is to say, snow; in this very manner the island taking the name of

* “Theocritus, Ovid, &c. Virgil makes a herdsman say:
‘Nescio quis teneros oculo mibi fascinat agnos.’”

† “Porta, *Magia Naturalis*, &c. &c.”

* the nymph, was surnamed *Chio*. The men there are also very amiable; and though this is a Greek island, however, for the most part, people live there in the style of the Franks, that is, after the manner of the Latins*.

"What Bélon wrote in the sixteenth century, respecting the capital town of the island of Scio, is still conformable to truth, except a few modifications, or rather a few deteriorations, physical and moral, the habitual effects of the presence, and harsh and improvident administration of the Ottomans. The town is tolerably large, and well built; it is the work of the Genoese, who for a long time had the whole island in their possession. The ancient town, which, as well as the island, bore the name of *Chios* or *Chio*, was placed on the summit of a mountain. The modern town is at the foot of this same mountain, by the sea-side, and its situation is thence become much more agreeable. The Greeks who inhabit it are still, as in Bélon's time, the most polite, the most affable, the most gay, and, perhaps, the most witty of all the Greeks. The women there are charming, and, as Bélon says, very courteous. There are none, perhaps, who have such engaging manners; and, to see them at the doors of their houses, press strangers to enter with them, pull them even by the arm, and invite them with much sprightliness, we cannot, at first, avoid conceiving an improper opinion of women so free in appearance. But all these demonstrations, which, among us, are the height of depravity, are, at Scio, no more than the ebullitions of an affectionate and hospitable heart, and of the wish to derive some advantage from the works on which they employ themselves; and any one would be singularly deceived, if, emboldened by the semblance of enticements, he should attempt to take an unfair advantage of women, who introduce strangers into their houses with a frankness which, from a habit of corruption, is reckoned a want of reserve. Under appearances the most attractive, and at the same time the most familiar and engaging, the seducer would, in an easy *tête-à-tête*, meet with only the imposing resistance of the most rigid

virtue, and the shame of being mistaken.

"These women, so frank, but at the same time so virtuous, knit with silk several sorts of works, and particularly handsome purses. The desire of selling them has induced those who work them, to learn to offer them in the language of all the nations which traffic in the Levant; and a Frenchman, as well as an Italian and a Swede, heard himself addressed from all quarters, in his language, when he passed in the streets of Scio, 'Sir, Sir, come and see some handsome purses!' I bought some of these purses at Scio; the handsomest, which are also the largest, cost me not three livres apiece, and they could not be procured in France for more than double that price." P. 482.

TASSO; ITS WINES AND FERTILITY.

"TASSO is the most northern of the islands of the Archipelago; it was one of the most famous on account of its rich gold-mines: Herodotus speaks of them, and they were under the direction of Thucydides. No traces are now to be seen of that opulence of nature; not that it is exhausted, but it is alike buried by ignorance, fear, and tyranny. These mines procured the island the Greek name *Chryse*, which signifies of gold, or gilt: its riches had become proverbial, and the expression was a *thafos of wealth*. Neither are here now to be found opals, amethysts, and the other precious stones, which, with the gold-mines, composed its natural treasures; but here is met with that beautiful marble, held in such estimation by the Romans, whose whiteness vies with snow, and the fineness of whose grain with that of Parian marble. The greater part of the mountains are still formed of this marble, which shows itself even on their surface; and it is worthy of remark, that the two islands of Greece which contain the most valuable marbles, were inhabited by the same people: it was the inhabitants of Paros who peopled the island of Tasso, and there built the town of Thafos, which was its capital, and the vestiges of which are still to be seen.

* "Les Observations de plusieurs Singularitez et Choses mémorables, trouvées en Grèce, Asie, &c. &c. par Pierre Bélon, liv. ii. chap. viii."

"The island is near thirty leagues in circumference: it produces a great deal of corn, oil, wax, &c.; but its fertility, extolled by the ancients, is no longer turned to account, for want of encouragement and culture. Its wines, formerly very famous even in the time of the Lower Empire, since John Chrysostom exclaimed against the excesses to which they gave rise at Constantinople; its wines, I say, no longer have the excellent qualities which caused them to be in request at a high price. Its population has experienced the same fate as the productions of its soil: it is considerably diminished.

"Taslo has still remaining a sort of wealth very important to a trading and maritime nation: this is capital wood for ship-building. The finest trees grow on the summit and declivity of the mountains; but the inconsiderate manner of felling them will soon have exhausted these resources of vegetation, more valuable than the mines of gold.

"Opposite to the northern point of the island of Taslo, Cape Asperosa forms a bight, in which is, to the west, La Cavale, a small town built on a rock that projects into the sea, and which has some resemblance to a horse. This resemblance has procured it the name which it bears; at least, this is an etymology more simple than that which derives its modern name from Bucephala, which the same place formerly bore, on account of the town that Alexander caused to be built there in honour of Bucephalus, the conqueror's famous steed.

"La Cavale was for a long time in possession of the Genoese and Venetians; it was become of late years a very active point of the Levant trade: its harbour, although not very safe, was frequented by ships which came to load there with corn, tobacco, and other commodities.

"The island of Taslo is situated at the entrance of a rather extensive gulf, which is called the Gulf of Contessa, because a town of that name was built at the head of it. Our navigators also call this bight Golfe de Rhondine, from the corrupted name of the ancient town of Rhedine; but the Greeks designate it under the name of Orfano. This is the Sinus Strymonicus of the ancients." P. 507.

EXCURSION TO MOUNT OLYMPUS.

"VERY early the next morning we all quitted the convent of Skala; the Albanians to gain the plain, and we to continue to ascend Olympus. We stopped at another monastery three leagues from the former; it bears the name of St. Dennis, to whom it is consecrated. The mountain is there divided into several steep points, and the building is surrounded by those towering pinnacles, almost entirely composed of rocks. The monks showed us a grotto, in which is a small chapel that they affirm to have been built by St. Dennis himself; they also showed us a hut which served him as a retreat, and at the extremity of the grotto a spring which issues in a torrent from the rock, and which the Saint forced to appear, not by a stroke of a wand like Moses, but by striking the rock with his cap.

"The small church of this convent is tolerably handsome; a large beautiful lustre of bronze, made in Germany, is suspended to the roof. A small library of Greek and Latin books, printed in the same country, and well chosen, occupies a chamber of the monastery; but their binding will long be preserved in good condition, for no one touches them. Many other articles brought from neighbouring civilized countries, are to be found at St. Dennis (in Greek, *Agios Dionysios*). A large clock, of a very common sort, is here the particular admiration of all these districts.

"Above this insulated convent, which is situated in a very wild place, there are no more habitations on Olympus. We set out on the 14th, in order to endeavour to climb up to the summit. We soon met with large heaps of snow. Our guides would not fatigue themselves to no purpose in following us farther; they waited, with the young Greeks, at the foot of these frozen masses of snow, where they kindled a large fire, the cold being very sharp at this height. We clambered as well as we could, the greatest part of the day, clinging to the branches of the shrubs, which became scarcer in proportion as we got higher, and to the projections of the rocks, which, from the effect of an eternal frost, were frequently detached and remained in our hand. As long as we had trees and shrubs to sustain us, we were able to ascend; but

benumbed

benumbed vegetation no longer produces any at some distance from the summit of the mountain: this summit is naked, and presents only a cap of snow and ice, on which it is impossible to sustain one's self and walk. It is not astonishing that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach.

"Thus it is at least, that we saw the high, vast, and luminous Olympus, as it was called by the ancients. It was the middle of July: the heat was extreme towards the base of the mountain as well as in the plain, and the masses of snow which were condensed near its summit, did not appear to be on the point of melting. However, an English traveller has advanced that in the month of September no more snow is seen on Olympus. We are tempted not to believe the assertion of Brown, when we have visited the mountain during the hottest part of the summer, and have heard the testimony of the Greek monks, who have succeeded the gods on this great elevation of the globe: they confirmed to us, indeed, what we could scarcely doubt, the perpetual permanence of snow and ice on the top of the mountain.

"The reader may easily conceive the immense extent of different countries which our view embraced from the top of Olympus; it seemed to us to touch Pelion and Ossa, which form another chain of mountains; and the vale of Tempe, of which the ancient poets have spoken as a place of delight, appeared to us a very narrow gorge, and the river Peneus which waters it, a streamlet of water scarcely perceptible. However, we there remarked every thing that takes place on very lofty eminences; a very sharp cold, waters still colder, enormous shelves of rocks heaped the one on the other, and alike threatening heaven with their point, and earth with their fall; and at our feet big clouds, which, by separating us from the abode of men, seemed to place us in the habitation of the gods.

"When we had admired all these objects whose aspect elevates the soul, we agreed to return to our companions, whom we had left at some distance above the last monastery; and as, on these rugged and steep rocks, there neither are paths, nor tracks to follow,

each of us took the way which appeared most convenient to him to descend, and most frequently to let ourselves slide down, suspended to branches. But such is the habit of travelling in difficult places, that I soon ceased to hear my companions, and I reached the place of rendezvous, upwards of two hours before them.

"M. de T.... had a fever on arriving at the convent of St. Dennis, and it manifested itself with such violence as to give me some inquietude. Two days of rest did not calm it: a monk proposed to dispel it in an instant; and as the question was not to swallow any species of drug, I prevailed on M. de T.... to suffer him to operate. He took hold of both his arms, the one after the other; and leaning his thumb strongly on the artery at the wrist, he ran it along the vein, still pressing it violently with his thumb, and not without occasioning pain to the patient, almost up to the shoulder. I shall not attempt to explain what may be the effect of this reflux of blood in the arteries; but what I attest is, that the fever ceased, and we were able the next day to descend to the monastery of Skala.

"When one arrives at the frozen summit of Olympus, one finds many charms in the situation of this convent; the temperature there is mild, vegetation vigorous, and the number of animated beings greater. With the exception of bouquets, active inhabitants of the rocks, and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus; scarcely do birds pass this limit, where the heat of the atmosphere begins to be lost, and where the cold increases in proportion as one approaches the summit." *P. 550.*

CVII. Grecian Antiquities: or, an Account of the public and private Life of the Greeks; relating to their Government, Laws, Magistracy, judicial Proceedings, naval and military Affairs, Religion, Oracles, Festivals, Games, Exercises, Marriages, Funerals, domestic Employments, Entertainments, Food, Drefs, Music, Painting, public Buildings, Harbours, Baths, &c.

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EXTRACT FROM THE ADVERTISE-
MENT.

"IT was suggested, some years ago, to the compiler of the following pages, that a work, containing an account of the manners and customs of the Greeks, upon a plan somewhat similar to that of Dr. Adam, in his very useful book on the Roman antiquities, would be a profitable companion to the students of literature.

"On this subject, the work of Archbishop Potter has been consulted; but it is found to be so encumbered with historical and mythological digressions, and with long quotations from the classics, that the labour of inquiry is not always without difficulty repaid. The work also of Lambert Bos, professor of Greek in the university of Franeker, although enriched with the notes of Frederick Leifner, is executed upon a plan too compendious to satisfy the inquisitive scholar. It is hoped, however, that the present compilation will be deemed equally free from these objections; comprehending much that will instruct, as well as amuse.

"To render the perusal of the ancient Greek classics more profitable and delightful, a previous acquaintance with the customs and manners of that celebrated people is obviously necessary: and in these researches, it cannot be doubted but that the scholar will contemplate with admiration, their magnificent edifices, their naval and military affairs, the mysterious solemnities of their religion, the va-

riety of their games and festivals, their majestic and flowing drefs, the peculiarity of their entertainments, and whatever has distinguished them from other nations.

"The compiler of the present work has therefore endeavoured to introduce what is most instructive and interesting in the customs and manners of the ancient Greeks; without the knowledge of which, the study of the Greek classics would be dull and unprofitable. The Greek words are added to the particular custom to which they relate; and thus, by connecting words with things, the student may at once unite his knowledge of the country by the language, and of the language by the country.

"It would be useless to enumerate the variety of learned authorities to which he has referred: he will only acknowledge, that in the long catalogue of authors which he has consulted, he has freely borrowed, from every quarter, whatever could be selected for the utility and illustration of the subject.

"In the account of the coins, weights, and measures, Arbuthnot has been his chief guide: But M. D'Anville's *Mesures Itinéraires* may be consulted with great advantage.

"The Chronology of remarkable Events has been selected from the *Fasti Attici*, from Archbishop Usher's *Annales*, and from Dr. Blair's *Chronology*." P. v.

EXTRACTS.

MILITARY FUNERALS, AND TREAT-
MENT OF THE SLAIN.

"THE bodies of the dead enemies were anciently treated with much indecency and barbarity, disfigured, stabbed, and exposed to ignominy and scorn. In the Trojan war, this savage custom was not entirely abolished; (*Hom. Schol. Il. x. 398 and 367.—Statius, Theb. 9. 380.—Virg. Æn. 10. and 11. v. 9.—Herod. Call.*) It had been usual for the conquerors to prevent their enemies from interring their dead, until they had paid large

large sums for their ransom; (*Hom. Il. v.*—*Lycophr. Cass. v.* 269.—*Æn. 9. v.* 213.) If the body was not ransomed, it remained unburied; (*Hom. Il. v.* 4.) though this practice was not always strictly observed; (*Hom. Il. 2. 414.*—*Iliad n. v.* 408.—*Ælian. Var. Hist. lib. 12. cap. 27.*—*Plutarch. Theb.*) and in succeeding ages wholly discontinued. The Athenians were anxious to inter honourably the bodies of their foldiers who fell valiantly; and the neglect or omission of it was deemed highly criminal; (*Xenoph. Græc. Hist. lib. 1.*) Nicias even renounced all title to the victory which he had obtained, when it appeared that, by an oversight, two of his men were left dead upon the field; sending a herald to the enemy for leave to remove them; (*Plutarch. Nici.*—*Diodor. Sicul. lib. 15.*) When they carried their arms into distant countries, they reduced the bodies of the dead to ashes, that they might be conveyed to their relations, and deposited in the tombs of their ancestors; (*Hom. Schol. Iliad v. 52.*—*Iliad n. v.* 332.) The Lacedæmonians buried their dead in the country where they died; their kings were embalmed with honey, and conveyed home; (*Plutarch. Agefil.*) The foldiers always attended at the funeral solemnities, with their arms reversed: where it was usual to wear long hair, the mourners shaved; and where others shaved, mourners wore long hair; (*Virg. Æn. 11. 92.*—*Statius, Theb. 6.*)

“The name, origin, and exploits were usually inscribed on the tombs of women who died in childbed; and of foldiers, who lost their lives in battle, (*Plutarch. Lycurg.*) and who were buried with green boughs, and honoured with a funeral eulogium: those who were judged to be good warriors, were interred in their red coats; (*Ælian. Var. Hist. lib. 6. cap. 6.*) Their arms were also fixed upon their tombs; as well as the badge of whatever other profession they had borne. Elpenor, appearing to Ulysses in the shades below, entreats him to

fix the oar he used to row with upon his tomb, and to cast his arms into the funeral pile; (*Hom. Odysf. λ. v.* 74.—*Virgil, Æneid. 6. v.* 232.) The Spartan matrons examined the bodies of their dead sons; and those who had received more wounds behind than before, were conveyed privately away, or left in the common heap; but those who had a greater number of wounds in their breasts were carried away with triumph, to be buried among their ancestors; (*Ælian. Var. Hist. lib. 12. cap. 21.*) They were carried home upon their bucklers; (*Plutarch. Apoph.*—*Auson. Ep. 24.*)

“The Athenians placed the bodies of their dead in tents, three days before the funeral, that the relations might come and pay them the last honours. Upon the fourth day, a coffin of cypress was sent from every tribe, to convey the bones to their own relations; after which a covered hearse followed, in memory of those whose bodies could not be found. These, accompanied with the whole body of the people, were carried to the public burial-place, and interred. One oration was delivered in praise of all; their monuments were adorned with pillars, inscriptions, and other honourable memorials. The oration was pronounced by the fathers of those who had behaved most valiantly; (*Polemo in Argumento τῶν ἐπὶ ταφῶν λόγων.*—*Cicer. de Orator.*—*Thucyd. lib. 3.*) The names of the foldiers deceased were marked with the letter θ, meaning θανὸς, dead; those of the living with κ, meaning τῶν ζώντων, preserved; (*Ruffin. in Hieronym. — Isidor. Hispal. lib. 1. cap. 23.*)”
P. 317.

INVITATIONS TO ENTERTAINMENTS.

“HE who had provided the entertainment was commonly called οἰκιστὴρ, ἑσίων, ξυνῆζον, τῆς συνήσιας κῆρυμα, συμποσίτη ἀρχὼν, συμποσινάρχος; and by the tragedians οἰκοδεύων, &c. The persons entertained were called δασυμοῖος, δασίλειος, συμποσίται, συνδευσιῶται, sometimes

sometimes κληῖς, συγκληῖς, ἐπικληῖς. Those employed to invite the guests were called κληῖρες; and δειπνοκληῖρες; ἀεῖς, and ἐπεικῖς, from εἶς, which is the name of the table, on which the provision was placed in the kitchen; (*Athenæ. lib. 4. cap. 21.*) Sometimes to invite was called κατὰ-γραψαι, to write down, from the custom of inscribing the names of those to be invited on a tablet. The hour was signified by the invitation; and as they numbered the hours by the motion of the sun, frequent use is made of σκία, the shade of the sun, and φοῖβον, the letter of the dial; (*Aristoph. Concion.—Suidas.—Hesychius.*) Relations often went uninvited; (*Athenæ. lib. 4. cap. 26.—Hom. Il. β. 428.*) They who were brought by those who had been invited, were called σκιαί, umbræ, shades, from their following the guests, as shades do bodies; (*Plutarch. Sympos. lib. 7. Quest. 6.—Horat. lib. 2. Sat. 8. v. 22.—Lib. 1. Ep. 5. 28.*) They who insinuated themselves into the company where they were not welcome, were called μυῖαι, muscæ, flies; (*Plaut. Pænul. act. 3. sc. 3. v. 76.—Plaut. Mercat. act. 2. sc. 3. v. 26.*) Flies were deemed an emblem of a man of courage, because, when beaten away, they return again; (*Iliad ε. v. 570.*) They were also termed Μυκονῖαι, Myconians, from the poverty of that nation; (*Athenæ. lib. 1. cap. 7.—Παρασίτοι, Parasites, Athenæ. lib. 6. cap. 7.—Pollux, lib. 6. cap. 7.*) It was however usual for friends to visit at the houses of each other at the times of entertainment, without waiting for an invitation; (*Enstath. in Il. β.—Plato Sympos.*)

“The number of guests varied, as occasion offered, but seldom exceeded five; (*Athenæ. lib. 1. cap. 4.—Lib. 15. cap. 3.*) though in later times it was not limited. At the σενσίμα, common meals, not more than ten were admitted; (*Enstath. in Hom. Il. β. 126.*) At public entertainments the number was not limited; (*Diodor. Sicul.*) Afterwards, to prevent confusion, no person at Athens was al-

lowed to entertain above thirty at one time; to enforce which law, men called γυναικοκομοί, were obliged to go to entertainments, and to expel those who exceeded that number; and the cooks, employed to dress the food at entertainments, gave in their names every time they were hired; (*Athenæ. lib. 6. cap. 11.*) Men and women were never invited together; (*Cicero. Orat. 3. in Verr.—Cornel. Nep. Praefat. in Vit. Imp.*) Before they went to an entertainment, they washed and anointed themselves; (*Athenæ. lib. 4. cap. 27.*) They who came off a journey washed and clothed suitably to the occasion, in the house of the entertainer, before the feast; (*Hom. Odys. δ. v. 48.*) They also washed their hands before they sat down to meat; (*Hom. Odys. δ.*) It was usual also to wash between every course, and after supper; (*Homer.—Aristoph. Vesp.*) To wash the hands before supper was called νίπασθαι; to wash after supper, απονίπασθαι; and to wipe the hands, απομαρῶσθαι, εκπομαρῶσθαι, απολῆσαι. The napkin was called κρημνιον, χειρομακρίον; instead of which, in early times, they used απομαρῶσαι, which were the soft and fine part of the bread, which they afterwards cast to the dogs; (*Homer.*) In washing after supper, they used some sort of σμηγγμα, σπογγίως χρεῖν, stuff to scour the hands; (*Athenæ. lib. 10. cap. ult.*) After washing, the hands were perfumed with odours; (*Athenæ. lib. 10. cap. ult.*)

“When the guests arrived at the house of entertainment, the master of the house saluted them, or one appointed in his place; which was called ἀσπάζεσθαι; (*Schol. in Aristoph. Plut.*) The most common salutation was by joining their right hands, as a pledge of friendship. This ceremony was very ancient; (*Hom. Odys. γ. v. 35.*) Hence δεξιπῶς is sometimes joined with ἀσπάζεσθαι; (*Aristoph. Plut.*) Sometimes they kissed the lips, hands, knees, or feet, in salutations. There was a particular sort of kiss, called χῆλον, (*Suidas.*)

OR

or *χολα*, (*Pollux.*) the pot; when they took the person, like a pot, by both his ears; which was chiefly used towards children; (*Tibull. lib. 2.*) though sometimes by men and women; (*Theocrit. Idyll. i. v. 132.*) When the guests were admitted, they did not immediately sit down to table, but spent some time in viewing and commending the room and furniture; (*Aristoph. Vesp.—Athenæ. lib. 4. cap. 27.*)" P. 422.

CUSTOMS AT ENTERTAINMENTS.

"THERE were several sorts of seats used at entertainments: for the Grecians sat down at their meals; (*Hom. Il. x. 578.—u. 315.*) *Διφρος*, was a seat containing two persons; and were commonly placed for the inferior guests: *Θεσος*, a seat, on which they sat upright, with *Θενυς*, a footstool, under their feet; *Κλισμος*, a seat, on which they sat, leaning rather backwards; (*Athenæ. lib. 5. cap. 4.*) Afterwards, when luxury and effeminacy prevailed, they exchanged their seats for couches, that they might drink more commodiously; (*Plaut. Stich. act. 5. sc. 4. v. 22.*) In Macedonia, no one was allowed to sit at meals, before he had killed a boar without nets; (*Athenæ. lib. 1. cap. 14.*) It was the custom for children to sit at their meals; (*Tacit. Annal. lib. 13.—Sueton. Aug. cap. 64.—Sueton. Claud. cap. 32.*) at the bottom of the couch; where also sat people of meaner condition; (*Plutarch. Sympof. Sapient.—Donat. Vit. Terent.*) The table was placed in the middle, round which stood the couches, covered with cloth or tapestry; upon these they rested, inclining the upper part of their body upon their left arms, the lower part being extended at length, or somewhat bent; their heads were raised up, and their backs sometimes supported by pillows. If several persons reclined upon the same bed, the first was on the upper part, with his legs stretched out behind the second per-

son's back; the second person's head was below the bosom of the former, his feet being placed behind the third person's back; and in this manner four or five were placed; (*Cicer. Orat. in Pison.*) At the beginning of the entertainment, it was usual to lie flat upon their stomachs, that their right hand might more easily reach the table; but afterwards they turned upon their sides; (*Plutarch. Sympof. lib. 5. Quæst. 6.—Horat. lib. 2. Sat. 4. v. 37.*)

"The guests were usually arranged according to their rank, the chief persons holding the uppermost seats; (*Eustath. in Il. 2. v. 498.*) Afterwards at public entertainments there was *ονομακλήσις*, a person appointed to call every guest by name to his proper place. Heroes sat in long ranks, and the chief persons were placed at the head of each rank on both sides of the table; which is the meaning of the word *ακρο*, uppermost; (*Eustath. in Il. 2. v. 498.—Hom. Il. i. v. 217.*) Neptune entering the last at an entertainment of the gods, yet sat in the middle; Jupiter was at the head of one rank, next to him, Minerva his daughter; who once gave place to Thetis; (*Hom. Il. α. v. 100.*) Juno sat at the head of the opposite rank; (*Plutarch. Sympof. lib. 1. Quæst. 1.*) That couch placed the first or nearest to the table, was thought to be most honourable; sometimes the first place of the middle couch. Sometimes they were seated promiscuously, without regard to rank or character; (*Plutarch. Timon.—Sympof. lib. 1. Quæst. 2.*) It was usual at Sparta, for the eldest to go before the rest to the couches at the common hall, unless the king called any one before him; (*Eustath. in Il. β.*) The table was accounted sacred; through which means honour was paid to Jupiter, the god of friendship and hospitality, (*Synefius Ep. 57.*) who was called *Ζευς* and *Φιδιος*. Honour was also paid to Hercules, who was hence called *Τερπεισις* and *Απολειασις*. It was usual to place the

the statues of the gods upon the table, and thus to offer libations to them; (*Plutarch. Conv. Sept. Sapient.*) To dishonour the tables of hospitality by any irreverent behaviour was deemed criminal; (*Juven. Sat. 2. v. 101.—Lycophr. Cass. v. 136.*) The tables were originally made of wood, polished with some art; and the feet were painted in various colours, and formed in different shapes. Hence the words, ξύον, ὑξύος, κυανοπίξα, &c. (*Homer.*) the form of the tables in ancient times was circular; (*Athenæ. lib. 11. cap. 12.*) and afterwards extended in length; (*Eustath. in Hom.*) They were cleaned with wet sponges; (*Hom. Odyss. α. v. 112.—Odyss. v. vers. 150.—Arrian. lib. 7. cap. 26.—Martial. Epig.*)

"The tables, in early times, were square, (*Eustath. Odyss. α. 138.*) and those belonging to the poor were generally supported by three feet, and made of common wood; those belonging to persons in higher rank were made of more valuable materials; adorned with plates of silver, and supported by feet curiously carved, and called after the names of heroes. The most common support was a foot of ivory, cast in the form of a lion, a leopard, or some other animal. Some have supposed that a table was set apart for each guest; (*Homer.—Athenæ. lib. 1. cap. 8.*) although it was thought unfociable; (*Athenæ. lib. 1. cap. 8.—cap. 10.*) Τραπίξα, signifies the tables and the meat placed upon them; (*Pollux. lib. 6. cap. 12.*) hence, τραίαν, δειράαν, τρίαν τραπίξαν, signify the first, second, and third courses of meat; (*Athenæ. lib. 9. cap. 2.*)

"The supper was the chief meal, of which there were three parts; (1.) Διπνὴ προομιον or προπομα, was a repast before supper, consisting of bitter herbs, of coleworts, eggs, oysters, ονομυδι a mixture of honey, and other things used to create an appetite. (2.) Διπνον, was the supper, sometimes

called κεφαλὴ διπνον; which was plentifully furnished from the former provisions; (*Athenæ. lib. 4. cap. 4.*) (3.) Δειπνα τραπίξα, the second course, which consisted of sweetmeats of all kinds, called τραγημαία, τραγημαίστιμον, ματίνας, τραγάλια, επιδορπισμα, επιφορημαία, επιδιπνια, μίσκιδοςπινα, &c. The Dorians, who called entertainments κικλα and συναικίλια, called this course επικικλία; (*Athenæ. lib. 4. cap. 8.*) It was furnished with much profusion and luxury; (*Athenæ. lib. 14. cap. 11.*) although they were temperate and frugal in the use of it; (*Herodot. lib. 1. cap. 133.—Athen. lib. 4. cap. 10.*) Where there was a great variety of dishes, a paper was usually given to the master of the feast containing the contents of each dish, who communicated it to the guests. They were however very sparing in their provision, and in the early times were satisfied with one course; (*Athenæ. lib. 15. cap. 10.*)

"Before they began to eat, they offered a part of their provision, as a sort of first fruits, to the gods; which custom was religiously observed; (*Homer. Iliad.—Hom. Odyss.—Plato.—Xenophon.—Athenæ. lib. 4. cap. 27.*) The first of these oblations was always made to Vesta, the chief of the household gods; they afterwards worshipped some of the other gods; and then offered a libation to Vesta; (*Homer. Hymn. in Vesp. et Mercur.—Cicer. de Nat. Deor. lib. 2.—Schol. in Aristoph. Vesp.—Plato Euthyp.*)

"During the entertainment all the guests were apparelled in white, or some gay colour; (*Cicer. in Vatin.*) and decked with flowers; which the master of the feast provided, and brought in before the second course, or at the beginning of the entertainment; (*Athenæ. lib. 25. cap. 10.*) They thus adorned their heads, necks, and breasts, but often bespewed the couches on which they leaned, and other parts of the room; (*Ovid. Fast. lib. 5.*)" P. 427.

CVIII. *Memoirs of a Campaign with the Ottoman Army in Egypt, from February to July 1800: containing a Description of the Turkish Army—The Journal of its March from Syria to Egypt—General Observations on the Arabs, and on the Treaty of El-Arish, with an Account of the Events which followed it.* By Mr. J. P. MORIER, private Secretary to his Excellency the Earl of Elgin. With a Map of Egypt. 8vo. pp. 100. 4s. *Delvett.*

CONTENTS.

INTRODUCTION—A Description of the Turkish Army—The different Troops of which it is composed—Their Discipline—Manner of marching—Encampment, &c.—Journal of the March of the Turkish Army through the Desert between Syria and Egypt; with general Observations on the Country and the Arabs—Observations on the Treaty of El-Arish, with an Account of the Events which followed it.

EXTRACTS.

INSUBORDINATION OF A TURKISH ARMY.

"A TURKISH army may well be compared to an armed rabble; with this difference, that, instead of being a lawless mob, led away by the impetuosity of passion, or by the impulse of the moment, the power of a chief may keep up a certain degree of subordination, which, however, goes only as far as he is possessed of more or less energy of character, and often will not prevent disorders, such as the plundering of villages, and quarrels between whole corps of the same army. Among many instances of the spirit of insubordination common to Turkish troops, I had an opportunity of being witness to a scene, when encamped at Catieh, which amused me much. The Albanian troops, to the number of 7000, were encamped near the Grand Vizier; soon after dark they became merry, and, as their only de-

monstrations of mirth consist in shouting, and firing off their muskets with ball, they very soon became troublesome. The Grand Vizier sent an officer to them with orders to desist; but no sooner had those orders reached them, than it was a signal for increasing their fire, which now resembled the file-firing of a regiment on field-days. The practice of firing with ball for amusement is so common in a Turkish camp, that one is in continual danger of being shot: my tent was pierced in many places; and I once discovered a fellow deliberately levelling his musket at my hat, just time enough to get out of his way."—P. 19.

ENCAMPMENT AT EL-ARISH.

"THE view of the camp the morning after my arrival at El-Arish, was to me a very singular sight, as I believe it was original in its kind. The ground upon which it stood was irregular, and a perfect desert of white sand, with no other signs of vegetation than a few date-trees, which stood in a cluster at a small distance. The tents, which are of different colours and shapes, were irregularly strewed over a space of ground several miles in circuit; and every thing that moved was conspicuous to the eye, from the white ground of the landscape. The whole resembled a large fair; a number of the soldiers who serve without pay carry on a traffic by which they subsist; there are, besides, tradesmen of all descriptions who follow the camp: some keep coffee-houses, which are distinguished by a red flag; others are horse-dealers; and a number of public cryers are constantly employed in describing to the multitude things lost, or in selling divers articles at auction. This scene of confusion is certainly more easily conceived than told; but a very ingenious definition of it was given by a Turk, who was asked to describe their manner of encampment. 'Thus,' said he, pulling from his pocket a handful of paras*, and throwing them carelessly on a table.

"To this state of disorder they join a stupid sense of security, which may at all times expose a very large force to

* "A small silver coin."

be destroyed by an inferior. None of the precautions that are thought necessary to prevent surprise in armies much better able to withstand a sudden attack, are even thought of in a Turkish army. The moment in which I landed at El-Arish presented me with a most remarkable instance of this state of insecurity. It was late at night; I walked through the midst of the camp without being once challenged; indeed, I do not remember meeting with a human creature: the only signs that indicated the abode of man were the tents, and about them horses, camels, and asses feeding. The stillness which reigned reminded me of the wandering but peaceful lives of our forefathers, rather than of the army of a despot moving to conquest. I might have been a spy, or an incendiary; and I should have escaped with impunity." P. 22.

THE BEDOUINS*

"ARE the inhabitants of the deserts; they lead a wandering life, and are formed into large and small tribes. The weaker contracts an alliance with the stronger, and every tribe has a limit within which it may range; and to transgress that limit is often to declare war. Their property consists in camels, horses, and sheep: the plundering of travellers is another resource. The more determined carry their depredations into the villages, and even to the very walls of Cairo.

"Considered as enemies, they are despicable; as friends they might be useful.

"The French were at first constrained to keep upon the defensive, for the swiftness of the Bedouins' mares favoured their escape with impunity. This first gave the French the idea of forming a corps mounted upon

dromedaries, which, with the advantage of being disciplined, would possess the only one by which the Arabs eluded a pursuit. The dromedary†, which is, properly speaking, a very small and active species of camel, is indefatigable, and requires little nourishment. Those composing this troop are made to go through a number of evolutions, and when attacked they are formed into a hollow square; they kneel, a cord which is thrown round one of the knees prevents their getting up, and thus they afford a breast-work for the soldier. By the establishment of this corps, the French were enabled to surprise some of the neighbouring tribes in their retreats. Yet a pursuit into the desert is always attended with danger, because the Arabs alone knowing the watering-places, will entice the enemy out of the way till night favours their own escape, and leaves him in danger of perishing with thirst.

"The Arabs are very much afraid of fire-arms; so that a small number of troops may attack a whole tribe; for they take to flight as soon as one or two fall. They have been found dangerous by those who have betrayed the least symptoms of fear; for their long spears and their swift mares give them the advantage when they become the pursuers‡.

"The prominent trait in an Arab is, being false; and this general principle may be laid down—that very harsh treatment will procure respect, when the least indulgence will have a contrary effect.

"The uninterrupted state of independence which the Bedouins have enjoyed for ages, has made them despise every offer of alliance with the French; and if force has brought any tribe to enter into compact with them, it has been momentary, and with a

* "There is a second class of Bedouin Arabs, who cultivate the country bordering upon the deserts."

† "The most convenient and the only way of travelling in this country is upon dromedaries. The traveller need not encumber himself with food for his animal, as a very scanty allowance of beans suffices for many days journey. They ride upon convenient saddles; and the animal is so docile, that he is guided only by touching him with a small stick on the side that he is to turn. Some have a ring through each nostril, which serves as a bit to a bridle fastened to them. They walk very fast; and their trot is swift, but very inconvenient."

‡ "Their arms consist of a musket with match-lock flung round the arm; a sabre, and a long spear, which they carry in the hand."

view to take advantage of that state of security, in order to commit greater depredations than before." P. 57.

BATTLE OF HELIOPOLIS.

"EARLY on the 20th, hostilities began on the part of the French, by the fire from sixty pieces of cannon on the Turkish advanced posts, commanded by Nasouf Pasha, at Mataria*, five miles distant from Cairo.

"At eight A. M. the Grand Vizier marched with the whole of his army to the plain between the villages of El-Hanca and Mataria. The French army, consisting of fifteen thousand men, including cavalry and dromedaries, were drawn up in two strong lines, extending from El-Kubbi towards Boulac, flanked on the right by a wood of date-trees and part of their artillery. In this position they patiently bore the attacks of the Turks, who contented themselves with hovering about the French lines in parties of twenty or thirty men, and so scattered about the plain as to make no impression upon them. The Janissaries were the only infantry that engaged in this skirmish—for it deserves no other name. They were opposed to the left of the French, but so totally unsupported by cannon, and latterly so short of ammunition, that they made but little resistance. About noon the French began to advance in line; the Turkish army was then a scene of the utmost confusion. Forty thousand men that had really not been engaged were seen flying in all directions: the Grand Vizier, at the head of his attendants, endeavoured, more than once, but in vain, to rally this dastardly rabble. At one P. M. he was himself obliged to retire; for by this time the French were endeavouring to cut off his retreat by marching in two oblique lines: these he had permitted to approach within a mile of him, mistaking them for his own troops; and it was not till Captain Lacy, of the Engineers (who had reconnoitred the enemy), apprized him of his danger, that he could be persuaded to rise from his sofa, and leave his pipe.

"The loss on both sides was very small; the French stated theirs at ten

killed and forty wounded; the Turks lost about nineteen pieces of cannon." P. 58.

CIX. *Senilities*; or, Solitary Amusements in Prose and Verse; with a cursory Disquisition on the future Condition of the Sexes. By the EDITOR of "The Reveries of Solitude," "Spiritual Quixote," "Columella," &c. Small 8vo. pp. 306. 6s. Longman and Rees.

CONTENTS.

PART I. PROSE. Thirteen Essays on miscellaneous Subjects.—PART II. POETICAL. The Seat of Happiness—Il Penseroso; or, the Seat of War—Twenty panegyrical Pieces.—PART III. Twenty humorous.—PART IV. Twenty-four miscellaneous.

EXTRACTS FROM THE PREFACE.

"IN the reign of Charles II. when the clergy could preach two hours at a stretch, 'and make nothing of it,' as soon as the preacher perceived his soporific eloquence begin to take effect, in order to rouse the languid attention of his audience, and give them hopes of a speedy release, he would exclaim with great emphasis, 'Once more, and I have done!' Of this expression I shall avail myself, not to gain the attention, but to obtain the pardon of the public for having so long trespassed on their patience: and I assure them, in the language of show-men, 'This is positively the last time of performing.' Those indeed who are acquainted with the advanced age of the author, and the many infirmities and afflictive circumstances, too often the concomitants of old age, will wonder how he could possibly amuse himself with such trifles, particularly with those pieces which he has ventured to call Humorous; many of which appear in this miscellaneous collection.

"But, in the first place, not to plead the force of habit, most of them

* "The situation of the ancient Heliopolis."

were written some years since, and are only the *quisquities*, or neglected contents of his port-folio. But as some of them seemed not totally void of merit (in their kind), though he is convinced no one can take the same pleasure in such middling poetry, as the author does, he thought they might amuse the idle reader, as they had done the idle writer of them.

"It must be observed, in the next place, that laughter is by no means an unequivocal symptom of a merry heart. It is a remarkable anecdote of Carlini, the drollest buffoon that ever appeared on the Italian stage at Paris. A French physician having been consulted by a person subject to the most gloomy fits of melancholy, advised his patient to mix in scenes of gaiety and dissipation; and particularly to frequent the Italian theatre: 'And if Carlini does not dispel your gloomy complaint,' says he, 'your case must be desperate indeed.' Alas! Sir," said the patient, 'I myself am Carlini; and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin.'

"As for those lighter pieces then, in this volume, they are so far from being the offspring of cheerfulness or gaiety, that they were written to divert my thoughts from some afflictive circumstance, when I could not attend to more serious or important meditations.

"But the author will probably be accused of a culpable degree of adulation for the many complimentary pieces which he has addressed to his superiors in station or fortune, or other external advantages. To which he can only say, as he has before said on similar occasions, 'That his encomiums have always been the effusions of gratitude for favours received;' and not the snares of flattery for any that he expected; and therefore may at least be deemed disinterested.

"He has always been more inclined to panegyric, than to satire: and having an habitual tendency to rhyming, unfortunately contracted in his youth, every incident, pleasing or displeasing; every civility, or every slight from a great man; a fascinating smile, or mortifying neglect, from a beautiful woman; every accidental circumstance of this kind, will set his fancy to work as mechanically as a fresh

gale puts the sails of a windmill in motion. Yet this propensity has rarely been indulged, unless in his morning rides; which he is under a necessity of taking daily, on account of his health.

"But, after all, I am afraid it will be said, and with some degree of truth, that a considerable part of his life has been passed in doing wrong things, and making apologies for them. But what Pope says of poets in general, may be applied on the present occasion:

'Yet, Sir, reflect: the mischief is not great;

'These madmen never hurt the church or state:

'Allow him but his plaything of a pen,

'He ne'er rebels or plots like other men.' P. 1.

"To conclude: As a young author sometimes claims indulgence for his first performance, on account of his youth; the author of this faraginous collection deprecates the severity of criticism for this his last production, on account of his advanced age; being above twenty years past his grand climatrix.

"However, I would bequeath this advice to the juvenile part of my acquaintance:

"My young friends! avoid bad company, gaming, sabbath-breaking, and—writing verses.

"An *Odo-genarian Scribbler*."

P. 9.

EXTRACTS.

ON CONVERSATION.

ΜΙΣΩ ΠΑΡΗΓΟΝΣ ΣΥΜΠΩΝΗ

'I hate a *pot-companion* with a good memory.'

"THERE cannot be a more severe satire on the usual strain of convivial conversation, than is implied in this proverbial maxim of the ancient Greeks. It betrays a consciousness of the trifling, if not absurd or reprehensible kind of communication which too often prevails on those occasions. The most cautious and reserved, in the freedom of social intercourse frequently let fall some remarks or expressions which they would wish to recall, or would blush to have remembered or repeated. And the herd of jovial companions generally talk at random, or indulge themselves in such incoherent, unmeaning loquacity, as

can neither be remembered nor repeated. As they sacrifice more to Bacchus than to Minerva, their wine puts Wisdom to flight, and Folly reigns triumphant.

‘I drank ! I lik’d it not ; ’t was rage,
’t was noise,

‘An airy scene of transitory joys.

‘And when, at dawn of day, fair reason’s light

‘Broke thro’ the fumes and phantoms of the night,

‘What had been said ? I ask’d myself.’

PRIOR.

“In general, indeed, those agreeable conversations which we daily hear mentioned as having been enjoyed even in the society of distinguished characters, if rigidly scrutinized, would, probably, fall far short of our expectation. I never had the honour of being admitted to the assembly of the *Bas Bleu* club, which consists of the most celebrated female characters in the kingdom. But from those who have enjoyed that felicity, I have heard that the conversation often turned upon fashions, the occurrences of the day, and other chit-chat which prevails in other female assemblies.

“In so numerous a mixed company, indeed, where every one comes full charged with literature and science, ready primed for explosion, a little harmless small-talk among the less enlightened members, may be better than one general discharge of wit and learning from the whole assembly, which must necessarily produce a Babel of confusion.

“But, what, then ! are we to believe, that the observation of some of our best writers is unfounded : ‘That the hours spent in conversation with our friends, are some of the most delightful portions of our existence ?’ By no means ; what I would insinuate is, that when a numerous concourse of individuals, unconnected and of different dispositions, is assembled together in one company ; each ambitious of displaying his eloquence and gaining attention, or obtruding his intelligence of frivolous occurrences, uninteresting to the company, though, perhaps, gratifying to himself ; this may be called talking, or haranguing, or what you please, but hardly merits the name of conversation.

“As for those tumultuous assemblies called routs, we might as well expect edifying conversation from a flight of martins and swallows on the eve of their migration, as from such a multifarious concourse of fluttering fops and flaunting flirts as are there usually crowded together. An evening at a tavern is generally spent in an equally insignificant, though, perhaps, more joyous and sociable, and less formal style of conversation.

“But when a small circle of friends and acquaintance, of nearly equal rank and of similar dispositions and habits of life, meet together, desirous to please and to be pleased, the reciprocal communication of sentiments and observations, with kindness and good-humour, cannot but be highly pleasing and improving to all parties. But the usual error of too many is a desire to shine, rather than to inform, and to please themselves rather than their company, by engrossing more than their due share of the conversation.

“They have no desire to be informed or diverted themselves, but think those the most agreeable companions who will patiently attend to their superior wisdom, and admire their splendid talents, and applaud their eloquence.

“This accounts for the gratification which the French lady received from the visit of Trifram Shandy. She declared to every one she met, ‘that she never had a more improving conversation, than with that gentleman, though (says he) the lady had all the conversation to herself ; for, I call heaven to witness, that not five words passed my lips.’

“We may conclude then, I think, that the pleasure which we receive from the conversation of a circle of friends, does not arise from the fine things which are said, the shrewd observations which are made, the learning which is shown, or the wit which is displayed, so much as from the benevolent disposition, and the exercise of the kind affections* which accompany this friendly intercourse, and the ease and freedom with which every one delivers his sentiments, proposes his doubts, or unobscures himself of any remarks which he may have made, and which he wishes to communicate. When, therefore, you may have met

* “Amicorum conspectus ipse delectat.” SENECA.”

with

with this refined gratification, and enjoyed an attic entertainment, do not boast of your good fortune, nor tell every one you meet what an agreeable conversation or delightful evening you have spent; and how merry or how facetious you were; much less give any specimen of your good cheer; for the wit or humour of what is said depends on so many circumstances of time and place, that it is ten to one but what 'set the table 'in a roar' at night, will appear very insipid in the morning, and what you relate may be received with cold indifference, and expose yourself to the sneers, and your friends to the ridicule of persons entirely uninterested in your unseasonable narrative." P. 97.

SYMPTOMS OF SELF-IMPORTANCE.

'I will frown as I pass by; and let them take it as they list.' SHAKESPEARE.

"AS I am an idle man, and live in the vicinity of Bath, I spend many of my mornings in traversing the streets and public walks of that beautiful city. The magnificence of the many elegant buildings and the cheerfulness of the scene, soothe the imagination and tranquillize the spirits. Yet I find the calm composure of my mind frequently interrupted, and my nerves unpleasantly irritated, by the haughty and fastidious looks of those I meet.

"Though I will not subscribe to the infallibility of Lavater's system of physiognomy; yet the feelings of every one, without any rules, may interpret the sentiments of most people from the air and cast of their countenances.

"Man is by nature sociable and friendly to man; and when there is no opposition of interests, rarely harbours any malicious or hostile disposition against his fellow-creatures. Whence then are those unfriendly, contemptuous, and repulsive airs which we continually meet with in those with whom we have no connexion, and whom we have never injured or offended? who survey us with such a supercilious, disdainful mien, as if they questioned our right to exist in the

same district, or even on the face of the same globe with themselves.

"I sometimes meet a man so stately in his deportment, so haughty in his look, with such an air of defiance in his whole manner, that I shrink from his appearance, and feel myself annihilated in his presence. Yet, on recovering from my dismay, and reflecting on the limited power and capacity of every human being, I find probably, on inquiry, the real character of this illustrious personage: that his pompous air conceals a mean spirit, and that the solemn countenance is only a veil for his ignorance and insignificance.

"Such are many of those colossal figures who seem to 'bestride the world, and under whose legs, as it were, we petty mortals must peep about,' to find a loop-hole to pass by them, without being crushed against the wall, or justified into the kennel.

"One man, whom I have met, perhaps, at a third place, assumes a reserved and distant air, lest I should claim him as an acquaintance*. Another man, with eyes fixed, looks straight forwards, and though our elbows almost touch, seems unconscious that any one is near him, or at least worth his notice.

"A third is near-sighted; and though we have met, perhaps, on various occasions, has not the honour to recollect my name. All these are different stratagems of pride and self-importance, which, though not reducible to the precise rules of quarrelling, 'like the lie direct,' and for which we can call a man to account; yet may, and ought to be resented, or rather treated with the contempt which they deserve.

"I remember a stout fellow, with a most terrific countenance, who, if he met a man strutting along in sublime contemplation of his own importance, and a sovereign contempt of all around him, he would, on a sudden, run up to him, turn his large white eyes upon him, and cry, Boh! This, it may be supposed, often involved him in a scuffle, or rough encounter; but generally raised a laugh at the expense of the haughty despot.

* "The Tepino-phoby, or 'dread of low acquaintance,' prevails more in Bath, perhaps, than in any other public place in Europe."

"A proud

"A proud look is an insult on the public. Pride was not made for man: nor for woman neither. Yet I have seen a fair spinster, rather past her bloom, who has been conversing with a polite finile in the midst of two or three gentlemen; but on the appearance of a young nymph in the glossy lustre of fifteen, assume an haughty air, and survey the blushing harmless virgin with such a murderous aspect, that I have been alarmed for the consequences.

"What then do I expect from those whom I meet in public, and who certainly have a right to look, as well as to act, as they please, in defiance of my assumed censorial authority?

"Why, I expect, that every man should look with an air of kindness and benignity on all mankind; or, at least, not to assume an hostile or menacing aspect towards those who have never injured or offended him.

"Let a man of rank or distinction assume the dignity becoming his station and character; but let not those who have no rank, nor, perhaps, any character, to distinguish them from the vulgar, affect that superiority, which is an affront to every one they meet, and which will not easily be allowed them in a country of true liberty, and where education and virtue make the only real distinction; and where men will not be imposed upon or kept in awe by a solemn appearance or arrogant pretensions.

"A friend of mine, when he meets a man of this description, snaps his fingers at him, and ejaculates a scrap of Latin after him, *Non hujus te facio!* I do not care *this* for you!

"For my own part, as I love all mankind, I rather pity than resent the folly of this theatrical hero, 'who struts his hour on the stage, and then 'is seen no more.'" P. 97.

AN INVETERATE RHYMER'S FAREWELL TO THE MUSES.

Written in a Morning's Walk at Stourhead.

"STILL charm'd with groves and lawns and winding streams,
And all the witchery of poetic dreams;
While these gay visions, realiz'd by
Hoare,
Still warm my fancy, active at four-score;

While num'rous friends, attentive to assuage

The various ills that hover round old age,

With kindness undeserv'd, politely strive

To keep my languid love of life alive;
How can I with these comforts to forego,

The charms which these Arcadian scenes bestow?

"But when I feel, alas! each year, each day,

Some blunted sense or faculty decay;
When useless grown to life's important ends,

I live a burden to indulgent friends;
Doom'd an inglorious holiday to keep,

My sole concern—to eat, and drink, and sleep;

When no return my feeble pow'rs can make,

Why should I thus their friendly care partake?

Why should I longer wish to linger where

No ray of hope remains life's gloom to cheer?

Why not retreat; nor tire the public eye;

At home contented live—and learn to die?" P. 193.

DOMESTIC COMFORT, OR SATURDAY NIGHT'S EMPLOYMENT.

"WHO e'er has seen on Afric's sandy shore,

Where savage monsters lurk and lions roar,

Burst from th' entangled thicket in her way

An hungry tigress rushing on her prey:

In vain the hunters' shouts assault her ears,

She scorns their clamours and defies their spears;

Unaw'd amidst th' attacks of dogs and men,

She bears her prize, triumphant to her den.

"With equal fury, arm'd with mops and brooms,

The headstrong housemaid traverses your rooms:

No force her operations can withstand;

Nor gods nor men arrest her scouring hand.

About

About her waist her twisted apron's
bound;

On pattens rais'd she stalks th' apart-
ments round.

Her floating batteries dashing from her
pall,

By hydrostatic laws the walls assail.

Her rosy arms their wonted labours
ply;

Chairs, tables, sofas, screens before
her fly.

"In vain her reverend master storms
and frets,

Madam commands, and *Nancy* scorns
his threats.

His books and papers scatter'd on the
floor:

He *sears*; she laughs, and sings, and
scrubs the more;

(For evils in domestic life there are,
Nor this the least, would make a *par-
son* swear;)

Till wet and damp each room, the
faucy queen

Now proudly boasts, "The *house* for
once is clean;"

For *wet* and *clean*, with ev'ry British
dame,

Say what you please, will always mean
the same." P. 216.

MARTIAL, EP. 74. B. X.

Imitated.

"Jam parce, Roma, gratulatori
'Lasso,' &c.

"SPARE me! my Lord, I beg you
will;

Of levees I have had my fill:

Too old; I've nothing now to ask;

Pray spare me then the painful task

Of waiting 'midst your lac'd attend-
ants,

And crowds of ravenous dependants*,

Who, anxious to obey your call,

Stand *shivering* in your marble hall,

For, 'spite of your superb brasier,

'Tis plaguy cold this time of th' year†.

"Yet after all, might I, Sir, mention

What I have gain'd by my attention:

I've toil'd for lead‡, like Cornish
miners,

While Astley hoards his sacks of
shiners.

* "Ante ambulones & togatulos."

† "Ferventis auris succos."

‡ "Centum plumbeos. Sort of leaden tickets."

§ "Quid concupiscam, quæris ergo; Dormire."

"My trifling works want no reward,
Nor do they merit your regard.

I wish not to procure monopolies
Of livings near our grand metropolis:

Though *promises* are not *realities*,

I want no præbends or pluralities;

Nor to look down with proud delight,

From royal Windsor's envied height.

"What then, good Sir, is your re-
quest?"

To sleep, my Lord, and be at rest."

P. 293.

CX. *A Statistical Account of the Popu-
lation and Cultivation, Produce and*

Consumption, of England and Wales.

Compiled from the Accounts laid
before the House of Commons,

and the Reports of the Board of
Agriculture: together with Obser-
vations thereupon, and Hints for
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By BENJAMIN PITTS CAPPER, of
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CONTENTS.

ON the increased Population—
Agriculture and Produce of the
Nation—Consumption of the Nation
—Statistical Tables, &c.—Miscel-
laneous County Observations.—Ap-
pendix.

EXTRACTS.

POPULATION OF MIDDLESEX.

"IT will, no doubt, be a matter of
surprise to many, after declaring that
the population of the capital is in a
flourishing state, notwithstanding the
war, to find in the Statistical Table, that
the whole county of Middlesex, includ-
ing the cities of London and Westmin-
ster, contains little more than 800,000
people, and this return made when the
British Parliament was assembled; but
I beg to remark, that none serving in
the regular army or navy, or registered
vessels, are included in the returns,
agreeable to the act of Parliament, but
given separately in the summary. These
add to the apparent populousness of

the metropolis*, and serves to show how very fallacious is the theory of political arithmetic, when most of our modern surveyors and statistic writers calculate it nearly double †." P. 26.

CULTIVATION—CANALS.

"THE difference of the seasons of late years has been particularly felt in Wales; where, in the best, it is not very favourable to corn, and the whole district of Wales never produced above one half its consumption. The nature of that country is such, that it is more adapted for pasturage than tillage; but I am sorry to find that natural advantage is not taken of what it would produce, and thereby the principality be enabled to supply its neighbours with butter and cheese in return from those counties in England, which, on the same plan, could spare corn. I shall only mention one instance out of many, of the neglected state of that country: at Kidwelly, near Carmarthen, there are now two large commons, besides an extensive waste (called a mountain) in that neighbourhood, that evidently has been corn land, as the ridges are yet remaining, and it is now only grazed by a few skeleton sheep and horses.

"It has been contended, that the improvements and cultivation of waste lands, of late years, would be found fully adequate to the increased population; and it has even been stated, that upwards of *two millions* of acres have been brought into cultivation since the accession of his present Majesty: but, after allowing the greatest quantity possible, if we sum up the loss cultivation sustains, through the various ca-

nals and navigations, we shall find the balance against agriculture.

"It may be suggested, that although we have nominally lost such a quantity of land, we shall find that space contribute its equal share to the sustenance of man, by the produce of its fish, and the diminution of the number of horses, that would be otherwise used in land carriage and tillage. But so far from any benefit being derived to the community with respect to fish, that instead of any produce from this new formation of waters, even those rivers, that were, a few years ago, the most abundant and well supplied with them, are now totally clear, through the numerous mills and manufactories erected on them; and those parts of Yorkshire that were once well supplied with salmon and trout, can now barely produce a few minnows.

"Many of my readers, no doubt, will be surprised at first, at my computation of the land lost by navigations; but they must understand, that the actual loss of land to cultivation, is not merely the contents of the space occupied by water, but likewise that of the many towing-paths, banks, and adjacent grounds, &c. rendered unproductive from various trespasses and the trade of the canals.

"In short, each surveyor, in his report of the different counties, in mentioning the effect of inland navigations towards the increase of trades and manufactories, could not help, at the same time, admitting the decrease agriculture would sustain thereby.

"Another reason why the system of converting arable into meadow and pasture land, is so prevalent, is the present universal *hobby-horse*, of the

* "For the satisfaction of my readers, the following is the exact account of London:

	Inhabitants.
The city, within and without the walls	122,733
Westminster, city, and liberties	159,708
The Borough of Southwark	67,448
Holborn division	175,820
Tower division	189,293
Total	715,002

† "The calculations alluded to, are excusable, as they may serve to publish an appearance of our national strength and importance to foreign nations; but how reprehensible is he, who, under the garb of magistracy, publishes volumes of falsities, to exaggerate the depravity of our metropolis, and states the prostitutes in London *only 52,000!*"

improvements in, and adoption of, irrigation." P. 38.

CORN.

"NOTWITHSTANDING the insufficiency of the produce (particularly of last year's), we should not have felt it so severely, by the timely exertions of government, in procuring foreign supplies; but the good effects intended, have been counteracted by the machinations of those pests to society and the fair trader, *dealers in corn*; and although government has exerted itself to obtain supplies from foreign markets, they have not yet guarded against that rapacious set serving it out to us by spoonfuls, and selling it as gold.

"It is to be hoped, that a mere hint upon this subject will be sufficient for the legislature's improving upon, and thereby verifying the encomiums of the plenty of Britain, the protection of its subjects, and the wisdom of its laws.

"When government are holding out bounties to the amount of three millions, for importations in the course of one twelvemonth, why not become purchasers of the whole, and regulate the sale of it? for the attendant trouble and expense need not be mentioned, when there are such flagrant instances in useless matters. In all importations of iron, hemp, timber, &c. &c. tenders are made of them to government, before they are permitted to public sale.

"For want of some regulation of this kind, entries are made, certificates for bounties are signed, and many of the cargoes never appear in the market, or else are sold by sample only.

"The advantage taken by the oversight of this is evident from the number of ships that have remained for months in the river, laden with corn, and suffering a demurrage to a very considerable expense, rather than unlade and produce their cargoes in the market. By these means the supply is kept short, when there is actually a sufficiency of corn in the nation, the chief object being an enhance of price; and, by the time it arrives in the market, it is heated and damaged, and the flour produced therefrom is musty, and one half of it actually spoiled.

"And I appeal to those who are enabled by their situation to answer me, if latterly, petitions for many

thousand quarters of wheat to be made into starch, have not been given in to the Council Office, because it was deemed useless for any other purpose; when at the time of its arrival, three months previous, the corn was perfectly saleable, and would even have been so now, had it been landed and brought to market in proper time, and sufficiently aired immediately after the voyage. These are facts that defy controversy." P. 97.

DEARNESS OF PROVISIONS—CORN MARKET, &c.

"AMONG the many pamphlets of the day, that have discussed the present subject, most of them have differed as to the cause of the present high price of provisions, more especially corn; some attributing it to scarcity, and others to dearth only: but the relative proportion between the market demand, and the market supply, will not in all cases regulate the market price.

"This topic has been ably examined by Dr. Adam Smith, in his *Treatise on the Wealth of Nations*, wherein he endeavours to prove that the market price of most of the necessaries of life, particularly corn, is regulated by the plenty or scarcity of the currency of the national coin; and from whence it would appear, that the present high price was entirely owing to the superabundant currency of paper; and as much as the said paper currency exceeds the proportion of sterling currency, at that time complained of, we must now expect the price of every article to be enhanced in the same proportion. But this is not strictly true: whenever any article or provision of life is converted from the hands of the market into those of trade, monopolists alone can regulate the market price as they please, without any relative adherence to the supply or the demand. The particular instance of this has been verified, detected, and (it is to be hoped) destroyed, in the hop market.

"From this I mean to infer, that notwithstanding the source is derived from scarcity, yet it will not account for the dearth in toto; that is to say, the price of corn has been artfully kept up, more than the scarcity of the supply could justify; and in spite of the many

many apparent salutary regulations respecting the corn market and mealweighers' returns, average prices, &c. &c. they have not been sufficient to check the evasions of those interested to keep their dealings from the knowledge of the public market; or, in plain words, the clandestine dealings of buyers and sellers out of the market: neither does the average prices, or account of the London supply of grain, answer the intended purpose, as it now stands.

"The statements laid before the Lord Mayor, from the mealweighers' returns, include only the purchases made in the regular market; consequently the greatest part of the importations, which are chiefly sold by different auctions, never appear in those returns; which sales, should they be to ever so great an amount, or at ever so cheap a rate, would not influence the market price that governs the affize of bread as set by his Lordship.

"The quantities of foreign wheat, which have latterly been nearly the whole of the supply of Mark Lane, have arrived there at second hand from prior purchasers; so that the good effects which ought to have been derived to the community, from the endeavours of government to keep up a timely supply, if they have not been counteracted, have been much impeded; and the monopolist has turned this oversight to his most sanguine expectations.

"The account published weekly of the importation, from the Cocket Office, does not affect, in the slightest degree, those returns alluded to, as they are merely given at the option of the Lord Mayor for the information of the public: but farther it alludes not.

"Was the sale of these importations prescribed by law to take place at the regular corn market, agreeable and conformable to the returns of the Cocket

Office, we should not only have the full supply brought before the public (where we might see what was, and what was not done in trade), but we should have the first selling prices thrown into the general average, and consequently much lower.

"But even supposing these restrictions and regulations were to be adopted, it would only alleviate the evil in part; and not effectually root out forestalling and regrating, unless a further adoption was made of prohibiting sales by sample only; and until this is done, that strong majority, the monied men, will regulate dearness, even if scarcity is out of the question.

"However, as this could not be put in practice on the present limited scale of the corn market, and the city having some time back taken a part of this matter in consideration, it is to be sincerely hoped, that such an able and public-spirited body will prosecute their laudable intention, either by augmenting or moving the market or markets, as may appear the most eligible, and best adapted for the public good.

"Although we have had several corn committees to investigate the state of the markets, supposed produce of the crops, &c. I do not find any elucidation of the baker's real profits: this is settled, and we know what it is by theory, but in practice we shall find it is much more than the nature of the trade, and fair dealing, will warrant good. An examination of the trade upon the subject, is something like the custom of an arraigned prisoner being asked, *guilty*, or *not guilty*? There is not the least doubt but the baker's real profit is double the usual calculation; and that it is much more than the requisite living profit, is deducible from the number that undersell the affize, which they are not enabled to do by any unfair means, as the regular bakers investigate their conduct pretty closely."

P. 105.

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